DOCUMENT RESUME

ED 119 745 JC 760 131

TITLE	Education Needs of Native Indians: A Consultancy Report to Fraser Valley College from Coqualeetza Education Training Centre.
INSTITUTION	Coqualeetza Education Training Centre, Sardis (British Columbia).
SPONS AGENCY	Fraser Valley Coll., Chilliwack (British Columbia).
PUB DATE	Sep 75
NOTE	119p.; Some pages may reproduce poorly
EDRS PRICE	MF-$0.83 HC-$6.01 Plus Postage
DESCRIPTORS	*American Culture; *American Indians; Community Characteristics; Community Colleges; Community Services; *Educational Needs; *Junior Colleges; Program Planning; School Community Cooperation; *School Community Relationship; Student Interests
IDENTIFIERS	British Columbia (Chilliwack); Stalo Indians

ABSTRACT

This document reports the results of an investigation of the educational needs and interests of the Native American population in the Fraser Valley College service area. It includes a profile of the attitudes and values of Native Americans, a demographic overview of the local Stalo bands, a discussion of the educational and psychosociological needs of Native Americans, an assessment of community interests and needs, and a description of possible strategies for implementing educational programs. The following recommendations are made: (1) an inservice training course in contemporary Indian life should be provided for all college staff; (2) professional development credits should be given for staff involvement in community activities; (3) the college should sponsor activities to bring the staff and community together in formal and informal settings; (4) a student orientation course in basic skills should be developed for Indians and non-Indians; (5) the college should place more emphasis on Indian culture by displaying Indian art work and by making current Indian periodicals available to students; and (6) regular meetings should be scheduled between college counselors and those working on the reserves as social workers. Basic information about the local reserves, the Chilliwack Area Indian Council, and the Coghaleetza Educational Training Centre is appended. (DC)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ED119745

Education Needs of Native Indians:

a consultancy report to
FRASER VALLEY COLLEGE
from
Coqualeetza Education Training Centre

JC 760 131

CONSULTANCY REPORT

TO FRASER VALLEY COLLEGE

ON INDIAN NEEDS

SEPTEMBER 1975

COQUALEETZA EDUCATION TRAINING CENTRE
box 370 sardis, b.c.
VOX 1YO

Tel. 858-9431

TABLE OF CONTENTS

			Page
	I.	Introduction	1
	II.	Attitudes and Feelings	3
	III.	Basic Needs - Statistics	13
	IV.	Student Needs	19
	V.	Community Needs	27
	VI.	Top-level Relationships	41
Appendix	1.	Letter from B. Morritt to Bob Hall	
Appendix	2.	Data on Fraser Valley College area Bands	
Appendix	3.	The Chilliwack Area Indian Council	
Appendix	4.	Mission Indian Friendship Centre	
Appendix	5.	Coqualeetza Education Training Centre	
Table	1.	Population Fraser Valley College Area Bands, 1879-1974.	17
Table	2.	Age Distribution, Stalo Bands in Fraser Valley College Area, as of December 1974.	18

CONSULTANCY PERSONNEL

The following persons worked on the Coqualeetza/ Fraser Valley College Consultancy:

Mary Lou Andrew	(planning, reserve interviews, statistics)
Heather Commodore	(planning, statistics)
Joan Cranmer	(typing)
Vivian Ferguson	(planning, statistics)
Val Friesen	(planning, interviews, report writing)
Gerald George	(interviews, van trips)
Ron Grey	(audio-visuals)
Bob Hall	(planning, data gathering)
Gary Karlsen	(audio-visuals, van trips)
Alec Lee	(report writing)
Shirley Leon	(planning, statistics)
Mark Point	(reserve interviews, report writing)
David Wyatt	(planning, audio-visuals, statistics, report writing)
Coqualeetza Communicators	(data gathering)
Coqualeetza Board of Directors	(planning)
Coqualeetza Staff	(moral support)

I. INTRODUCTION

In the task force study on the feasibility of Fraser Valley College, it was stated that "the College must make specific provision for the significant Native Indian Population of the area ... The College's responsibility would be to ensure that the Indian people of the region will perceive the College as a major means of achieving their aspirations ... The needs of the Indian people must be responded to as a distinct area of educational activity -- these needs being defined by the Indian people themselves."

The task force also recommended that a field specialist be hired to investigate Indians' needs and wishes in education. In April 1975, the College hired Coqualeetza Education Training Centre as field specialist. This report says some (but by no means all) of what there is to say about Indian needs and wishes in education.

The Coqualeetza/Fraser Valley College Consultancy has involved many people and many groups of people, both Indian and non-Indian, and many activities. Attitudes and values, those predispositions which guide human relationships, are all important. A most important part of the consultancy has been, then, those activities where people have gotten to know one another, where others' attitudes and values have become known, and where rapport is slowly built. Because of this, we feel it is important not only to list our recommendations and the bases for them, but also to describe in some detail the activities and processes through which we gained the information on which the recommendations are based. We feel that continuing the communication which resulted not only in these recommendations, but also in Indian communities learning about the college and education possibilities and in college people learning to know Indian people and communities, is at least as important, if not more important, than the specific recommendations, courses, and programs. By noting some of the strong points and weaknesses of the consultancy activities we hope to contribute to ongoing communication between Indian people and the college.

Because it is difficult to separate what we learned from how we learned it, we will talk about both at the same time - about both the recommendations and the activities and processes which lead to them.

These recommendations are not meant to be the final (or even an interim) word on the relationships between Indian people and the Fraser Valley College. There is a great variety in what Indian people do, value, and feel about their own lives, goals, and education. College is relevant to some, irrelevant to others; many are unaware that the College could be relevant. Some of the conclusions and recommendations here are not based on "hard data", but on feelings and tentatively stated hopes expressed by one or more people. Some recommendations can be implemented immediately, others will take much time and effort.

The consultancy activities and processes were planned by a committee of Coqualeetza board and staff members, others from the Indian community, and some people from Fraser Valley College who had also worked at Coqualeetza. The committee met every week in July and August, took part in consultancy activities, and reported to the Coqualeetza Board of Directors. Members of the committee were:

Mary Lou Andrew	Coqualeetza Board, Seabird Island Education Committee
Wayne Bobb	Coqualeetza Board
Heather Commodore	Fraser Valley College, Coqualeetza B.T.S.D.
Vivian Ferguson	Former Home-School Co-ordinator, Agassiz
Val Friesen	Coqualeetza staff
Shirley Leon	Coqualeetza staff
David Wyatt	Fraser Valley College

As various activities were planned and took place, other people dropped in on the meetings. Those who worked in the field in Indian communities reported to this committee as did those who gathered statistical information. Many of the ideas and recommendations in this report emerged from conversations between members of this committee and between them and others.

II. ATTITUDES AND FEELINGS

A most important function of this report, we feel, is to present a discussion of attitudes which reflect the feelings of Indian people whom we have interviewed in respect of the role the College can play in meeting the needs of Indian individuals and communities.

How difficult it is to speak of human beings! Each is such a complex of attitudes and feelings and values that language serves poorly in its attempt to describe and communicate human essences. To speak of human groups and their subtle interactions is to submerge even more the truth about the individual in the group and to lose sight of the person, and that would serve our purpose poorly. We wish to shout in the ear of the reader at every page: "But remember the individual person". We would like you to read on in this spirit.

While it is impossible to assure that all Indian people in the area would endorse the composite picture (admittedly sketchy) which we present, we feel that it is a just presentation and can provide much food for thought and positive action.

We feel that we should mention that there were a number of circumstances which made our work difficult. During the summer people are busy and hard to locate. Indian people have been "surveyed to death" and feel that past results do not justify the spending of their time answering seemingly endless difficult questions which many people feel they neither have answers for, nor an adequate background to express valid opinions. Some expressed the feeling that whatever they <u>did</u> say would be manipulated and used against their better interests or that the whole exercise was simply tokenistic.

There are at this time numerous issues of critical importance to Indian people which drain their energies (the recent funding crisis arising out of the Union of B.C. Indian Chiefs decision to reject all government funding; the Land Claims issue; the problems with food fishing).

Additional meetings and decisions simply add to the burden.

Educational matters are seen as vital issues to some Indian leaders, and the response in face of the factors mentioned above was mostly very positive, co-operative and thoughtful.

Clearly Indian people will not be rushed into making the kinds of decisions which the College might require for long-range planning. Nor do we feel that pressure should be put on them to make such decisions until they feel ready to. A major role of the consultancy process has been to open the dialogue; it is our major recommendation that the dialogue be continued and purposefully so.

Our efforts to make significant contact with non-Status Indians in the area were largely unsuccessful, both because of the time of year and because the non-Status Association is attempting to re-organize at the present time. We feel that much of what is said in this report would hold true for non-Status people too, although we realize that many of their experiences (since few live on reserves) will be markedly different.

A most significant over-all impression is that, while holding various opinions on the relevance of B.C.'s educational systems and the end goal of employment which is central to that system, many Indian people were even more concerned with the social processes and attitudes to which native people are exposed while at school and at work.

There seems no doubt that most Indian people look upon schooling and skill training and working as desirable and want to be fully functioning, self-determining participants in virtually all aspects of what constitutes modern Canadian life.

Like the vast majority of Canadian people, most Indians want jobs which will provide both an economic base and feelings of job satisfaction.

But having made this statement, it is also true to say that the economic base which is viewed as acceptable varies widely for Indians just as for non-Indians. Many Indians -

probably proportionately a greater number than among non-Indians - are satisfied with less. Rather than feeling that they must "keep up with the Joneses", many Indian people are simply content with "enough" as defined by each individual. Consequently, some prefer to work only towards specific short term goals - like buying a car - and feel few of the pressures (of climing the job-status-dollar ladder or of "making it") which tend to drive non-Indians (and growing numbers of Indians) to ulcer-ridden heights.

Some Indians (and non-Indians) prefer a pattern of enough work to collect unemployment, or even just a welfare cheque. It is enough in their view. A common Canadian (and Indian) point of view derides "dependence on welfare". Those who have few material wants, and who consider the government cheque as small payment for what has been lost, rather think in terms of "independence on welfare".

Indian people who prefer such life styles may tend to have little education, but may also include those who (like growing numbers of non-Indians) are well-educated, but have come to reject the materialistic values of the dominant society and the loss of individual freedom which is the penalty exacted by "the system". Such people may well be interested in the College or Coqualeetza and other programs which offer training in leisure time pursuits, craft skills and courses related to their Indian heritage. They may also have no interest whatsoever.

This may be an appropriate place to identify another major value difference between Indian people (especially the older people) and whites (generally speaking) and that is the concept of wealth. Most of us define wealth in terms of material accumulation, social prestige, and the like. We are in awe of the rich and the powerful and often see them as models to aspire to. Traditional Stalo Indian values assigned more worth to personal qualities than to things. The person gained respect not so much by what he had as by what he did and was. The honoured person, rather than accumulating material, shared it, often to the point of bankruptcy. Respect was earned through wise actions, not through artificial social structuring. Many Indian people who are materially poor by

general standards are rich in this other value system.

As opposed to those who look upon welfare and unemployment insurance as a preferred economic base, there are many Indians (and non-Indians) who feel that having to take unemployment benefits or "social assistance" is humiliating. If such people lack education or trade skills, and if, as often is the case, they lack self-confidence, they probably fall into the group which suffers the most economically from racial discrimination. Faced with a large number of employers with stereotyped attitudes about lazy, unreliable Indians, these people with often excellent performance records are refused jobs primarily because of their race, and have every reason to feel bitter and hostile. This is a prime target group for vocational upgrading or training, and such individuals need to be identified and encouraged to enrol in relevant programs, especially those of the confidence-building type such as B.T.S.D., Job Readiness, and Employment Opportunities for Women.

Finally, there is a third "group" of Indians who prefer an economic base on a similar pattern to the majority of Canadians with job security and steady income and "upward mobility". Jobs desired include those in the labour market, semi-skilled, skilled, para-professional, professional and self-employment. Training required is the grist of most colleges and vocational schools, and includes retraining for those who want to change employment streams. Many people in this group have made a conscious and difficult choice to "opt-in", and for some the choice is a marginal one. Given full acceptance by employers and fellow employees they will thrive. Given less, many in the marginal group will withdraw, to the loss of all.

"Feelings of job satisfaction" is another phrase with highly individualized interpretations. There are increasing numbers of jobs for Indians working with their own people or jobs relating to developments on their reserves which have a built-in appeal for many Indian people. Many seek employment in fields which are related to traditional pursuits such as fishing or outdoor work in the woods. But job satisfaction is a very subjective and nebulous topic which,

while a major consideration for each of us and in career planning, needs no further comment here, except that it is closely linked to life-style.

Certainly there are many (and probably most) who feel that much has been lost with the virtual disappearance of a life-style which was more closely tied to nature and in so many ways less complicated than today's complex modern life. Jobs of a seasonal nature are still preferred by many. And although there is often a sense of helplessness regarding the over-powering forces which increasingly draw Indian people pell-mell into full participation in the wider Canadian context, and a resignation to the probability of this process accelerating rather than decelerating, still there is great resistance to the idea of total absorption.

The resurgence in a wide variety of Indian art forms, a renewed interest in the Indian languages, the emergence of cultural centres such as Coqualeetza, and the growth of spirit dancing and the smokehouse movement give strong evidence of the strength of the determination of Indians to retain elements of their traditional culture, and thereby re-establish a sense of Indian identity.

So while it may be true that at the moment Indian people in this area generally tolerate the education and economic systems and share some or many of their goals, there is also considerable resentment that the systems are so insensitive to their individual needs and life-styles, but rather have offered them an "as is or nothing" choice, with only the minutest glimmerings of awareness, despite an abysmal success rate, that there might be room for other approaches. Until educators more completely understand the dynamics of modern Indian life and work with native people to adapt the system to accommodate more compatibly the needs of Indian people, the drop-out rate and feelings of alienation will not likely improve. This is equally true of governments, employers and Canadian society in general.

Nor would it be fair to place the total burden for identifying the processes of change on Indian people. It must be a joint undertaking, and it won't be easy.

HELPFUL ATTITUDES

Indian people who have dropped out of school and many who have survived the system have frequently cited the "attitudes" of teachers and other students as being the most difficult part of their school life. Feelings of being treated as "different", of not being accepted, of not being understood are implied or explicitly stated.

Although this may be true to a varying extent for all Indian students, it is particularly true for those who come from economically poor and particularly large families. Kids who would normally accept hand-me-down clothes and a piece of fried bread and some fish for lunch often suffer special torments at school which do great damage to their confidence and self-image. The child of poverty who can find comfort in a home of loving and reassuring parents is a giant step ahead of a similar child who arrives home from a hellish day at school only to be greeted by abuse and family chaos. The need for competent courses in Effective Parenting, Family Life Education and Child Care can have a real impact on such situations.

The College will have to work with students whose attitudes have been formed during early childhood and in public school. Some of these attitudes are highly negative towards the educational institutions and more importantly are interpreted by the individual in terms of feelings of incompetence, of lack of worth, and so on. Life Skills programs and encouraging instructors can do much to assist such individuals to strengthen their resources.

Some native students who have survived the school system credit those teachers and students who genuinely valued them as individuals as contributing substantially to their success. We believe that the College should take steps which will assure that positive experiences will predominate.

While it is more difficult to deal with the attitudes of non-Indian students towards their native counterparts, the College need not overlook the opportunities which it has to foster healthy attitudes amongst all peoples.

The College can, however, exert far greater control over the attitudes of its own personnel through a policy of selective hiring, Professional Development, sensitization sessions and other means which will have the desirable result of making Indian people feel more comfortable with College personnel.

The question of how to establish good rapport is the central one. People who are most successful in providing the kind of relationships that most Indian people value are those who evidence a deep respect for the inherent worth of every human being. They are slow to pass judgement, warm and friendly, patient and tolerant, and honest and sincere with all human beings. They allow others to feel relaxed because they are relaxed themselves; they allow others to trust because they are trusting; they are interested and concerned without being curious and superficial; they smile readily and invite friendship; they are compassionate, empathetic, supportive, affectionate and reassuring. They listen well, and are unhurried in their listening posture. They let people know where they stand without being offensive or apologetic. Such people realize that differences between human beings contribute to the richness of human relationships and do not feel threatened by them. They encourage a person to revel in his or her uniqueness and they understand the difference between healthy social control and mindless conformity. They value each individual human being deeply and communicate this feeling. Further, they have "internalized" these attitudes, rather than trotting them out on "appropriate occasions".

If it needs to be said, there certainly are factors which mitigate against the manifestation of these good things. They are, in general, those attitudes which are the opposite of those listed in the preceding paragraphs - insensitivity, indifference, overbearing friendliness, impatience, morbid curiosity and the like.

It is difficult to make the point forcefully enough. It is the corporate College <u>attitude</u> to Indian individuals which is most crucial. Indian people do not want to be treated as different or special.

The capacity of the College personnel to work at a

level of human consciousness which is liberate from economic, social, racial, sexist and materialistic labelling, conditioning and stereo-typing and the further capacity of College personnel to convey feelings of friendliness, acceptance, respect, supportiveness, sensitivity and caring will determind the quality of relationships it develops with all people it serves.

These are the attitudes which must form the framework for all other activity if it is the fostering of human growth that education is concerned with.

Indian people vary greatly in their willingness to discuss "things Indian" with non-Indians. Generally speaking, this kind of interchange takes place only after a trust relationship has been established. This takes time.

Non-Indians who truly are interested in furthering their knowledge about Indians and in enriching their own lives by extending their friendships across racial lines often defeat their own purposes by wanting these things to happen quickly or even immediately.

It is not enough simply to be well-intentioned. And with all that's been said already, non-Indians need not be surprised if they find Indians fail to respond to their proferred friendship. It takes time.

The number of deep friendships between peoples is a testament, however, to the possibility of this happening.

For the individual to be truly appreciated in some depth, it is probably necessary to have some understanding of the factors which have molded him or her. How can one generalize about this massively complex process? Those who have not been a witness to the struggles of an individual through possible hardships and adversity of incredible dimensions cannot truly appreciate the often heroic achievements of the person he encounters.

Who can gauge the profundity of the emotional

effect? Who can appreciate the feelings of loss, of bewilderment, and of frustration of the individual who has suffered the subtle and not-so-subtle social exclusions, belittlements and indifferences not only of authority figures, "institutions", and peer groups, but perhaps also of his alienated parents and brothers and sisters?

The statistics are there to prove that many Indian people do not survive the struggle.

Nor would it be fair to assume that such struggles are restricted to Indian people alone, or that every Indian has faced great adversity. We must caution again to consider the individual person and guard against stereotype.

Above all, let it not be felt that Indians want pity (although some might).

Rather, let us make these points:

1) Modern Indian culture is a continuum stretching from those who (in theory) live according to traditional Indian values to those who (in theory) have completely assimilated the values of the wider Canadian Society (whatever <u>those</u> values are); and that the vast majority of people live in the boil of conflicting value systems somewhere in between and in a rapidity of social change which in itself is bewildering.

2) The resulting "identity crisis" creates stress and confusion for many Indian people which, in turn, creates problems for <u>them</u> in making decisions and long-range plans. In order for such planning to occur the individual should have a healthy sense of identity and self-worth. Many have achieved this state, but many have not.

3) Additional stress comes from the often insensitive and dehumanizing attitudes conveyed by the dominant Canadian society through systems, institutions and individuals; such attitudes cause many Indian people to withdraw from

participation within wider Canadian society.

Surely what has been said about the necessity of individual College personnel to establish good rapport with individual Indian people has application to the corporate College and Indian communities. This includes the need for a period of time for both groups to get to know one another.

If this report has an impact in this respect alone, it will have accomplished a major goal.

So despite the desirability from the College's point of view of this report giving a "blueprint for action" in respect of training programs, services and processes in order to meet the needs of Indian individuals and communities, we believe that this should be an evolving process since "readiness" is an essential factor for success, and that Indian people will make their wishes known when they feel comfortable in doing so. For some, the time is now. Others will bide their time.

Much of value has, however, been derived from the consultancy process. Dialogue has begun, and an openness and willingness expressed by both groups which is a most encouraging beginning. People have started to get to know one another, and have visited one another's territories. <u>The importance of this process continuing to happen cannot be over-stressed</u>. It must continue to be a <u>purposeful</u> process as well.

If the College is to serve Indian people well, it must continue to be receptive, patient and responsive, and recognize the important role that <u>attitude</u> plays in developing sound working relationships.

III. BASIC NEEDS - STATISTICS

As must be evident from the preceding section, much of what we have to say is not and cannot be based on statistical data. Attitudes and values cannot be easily quantified. However, we did attempt to gather some basic statistics regarding the Indian population in the area served by Fraser Valley College. These data establish that there is a definite need for college services and also indicate something about the nature of that need.

Statistical information was gathered from the following sources: the Department of Indian Affairs (Fraser District), the Fraser Valley School Districts, and from home-school coordinators and counsellors. We also relied on two major statistics-based studies of British Columbia Indians, W.T. Stanbury's Success and Failure: Indians in Urban Society (University of British Columbia Press, 1975), and Hawthorn, Belshaw, and Jamieson's The Indians of British Columbia: A Study of Contemporary Social Adjustment (University of Toronto Press, 1958). We experienced some difficulties in gathering statistical data. Even if we could have overcome the problems of the reluctance of Indians to be interviewed and questionnaired and the fact that late spring and summer are the poorest time of the year for such work, we lacked the manpower to do a comprehensive local survey. The data we gathered from various agencies was, in many cases, inappropriate for our study - it did not refer to the specific population in which we were interested (for example, the Department of Indian Affairs has much data on the Indians of the Fraser District, but the district coincides neither with the college area nor the boundaries of the Stalo people). Nevertheless, we did gather much useful data; that gathered by Mary Lou Andrew and Heather Commodore in conjunction with Vivian Ferguson and the other home-school coordinators and counsellors is especially relevant.

In twenty-four of the twenty-six Bands in the Fraser Valley College area the people are Stalo. The Stalo are the

the group of Coast Salish people who occupy the area along the Fraser River from its mouth to five miles above Yale. Other Coast Salish people occupy the North Vancouver - Squamish area and the southern part of Vancouver Island. The two Bands above Yale are part of the Lower Thompson group of the Interior Salish. Both the Stalo and the Lower Thompson share a pattern of population change that was common throughout British Columbia (and North America) after the coming of Europeans - a drastic population decline ending in the first decades of the twentieth century followed by a rapid population rise. (See Table 1, page 17) In 1879, the total population of the twenty-four Stalo bands in the college area was 1433 (and this was after the smallpox epidemic in 1862, which is estimated to have reduced the Indian population of British Columbia by one-third); in 1915, at its low ebb, it was 1118. By 1951 it had grown to 1495, by 1963 to 1947, and 1974 to 2425. Table 1 shows the population changes of the Bands in the college area.

Thus the first basic fact about the Indian population in the Fraser Valley College area: it is a rapidly growing one. From 1962 to 1973, the Indian population of British Columbia grew an average of about two per cent per year; it would thus double in about thirty-five years. Only in the last five years has the Indian birth rate dropped to less than twice that of British Columbia non-Indians. The rapidly growing Indian population means that the Indian demand for services from Fraser Valley College will likely increase and continue to increase, if the college comes to be seen as a place where needs may be satisfied. While we have no statistics to offer as proof, we feel that more opportunities are becoming open to Indians and that they are becoming aware of possibilities that were unknown or unavailable in the past. We do know that the drop-out rate, although still tragically high, is decreasing. As more Indians finish Grade 12 and as others seek training to match rising expectations, the demand for Fraser Valley College services will grow.

A second fact is also meaningful: the Indian population is a young one. Of the people of British Columbia, 37.1 per cent are nineteen years of age or younger; 17.7 per cent

are under the age of 9 (as of 1971). The corresponding figures for those living on-reserve are 57.3 per cent and 29.5 per cent. In the Stalo Bands of the Fraser Valley College area, 39.6 per cent of the band members are under the age of 16 (see Table 2, page 18). This fact, too, may mean that the demand for college services will grow. Indians place a great value on education (no matter what their own school experiences have been), and are depending more and more upon young educated band members for leadership.

That there is a need for education that Fraser Valley College might fulfill is shown in a third way: by the number of local Indian students aged 16 and over who have completed grades 10 - 12 in the last six years but have undertaken no further education, and by the number of students who have dropped out at the grade 9 level and below during the same period (and are thus candidates for B.T.S.D. and upgrading). We were able to compile a list of 145 such students in the Chilliwack and Agassiz school districts (and are working on the lists for other districts). Of the 145, 37 have completed grade 12, 9 grade 11, 14 grade 10, 34 grade 9, 11 grade 8, and 26 less than grade 8. Fourteen others have some non-academic training (mostly B.T.S.D.).

Statistics thus establish that Fraser Valley College may fulfill a need in Indian education in the Upper Fraser Valley. In the following sections of this report, on student and community needs, we discuss how needs and their solutions are perceived.

There are three significant populations of Indians in the college area whose wishes and needs are either not dealt with in this report, or dealt with very little. The Indian population of British Columbia is becoming increasingly mobile; many are leaving reserves to live elsewhere. In a survey reported on by Stanbury, most Coast Salish Indians living off reserve left to take or seek jobs elsewhere (22.3% of those surveyed), because of the lack of housing on-reserve (24.1%) or because they preferred life off reserve (19.6%). Table 1 shows the number of persons registered in Fraser Valley College area Bands who live off reserve. Since it is generally

accepted that moves off reserve usually involve migration to urban centres, and since the college area is close to Vancouver, it is likely that the majority of those who have left the area reserves are no longer in the college area. However, this is not to say that there are no registered Indians living off-reserve in the college area; there are. It is very difficult to know how large this group is. Most probably come from the college area, but some do not. Among those who do not come from the college area are a number of secondary school students from outside the Fraser Indian Affairs District who board with off-reserve families in this area. In the Chilliwack School District, for example, 24 of 52 registered Indian students in grades 8 - 12 are from outside the Fraser District (in 1974-75).

A second group of Indians is those who are non-Status Indians - those who are not listed on Department of Indian Affairs Band lists and are thus not legally Indian. Because very few non-Status Indians live on-reserve, they are difficult to contact. Some are members of the B.C. Association of Non-Status Indians. It is generally assumed that the population of non-Status Indians in British Columbia is roughly equal to that of status Indians. The B.C. Association of Non-Status Indians estimates that there are non-Status Indians in the Abbotsford-Chilliwack-Hope area. We recommend that the college establish contact with the local branches of the B.C. Association of Non-Status Indians, if possible.

A third group of Indians not dealt with in this report are those in correctional institutions. Since the proportion of natives in such institutions is higher than it is in the population of Canada as a whole, this group is not insignificant in numbers. The college task force report recommends that a field specialist be hired to make recommendations regarding the college's services to prison populations. We recommend that any studies or planning undertaken take into consideration the needs and wishes of the native people in institutions.

TABLE 1

POPULATION FRASER VALLEY COLLEGE AREA BANDS
1879 - 1974

Band	1879	1915	1951	1963	1974	
					on res.	off
Langley	106	36	97	77	49	16
Matsqui	76	36	35	38	22	30
Lakahahmen	52	30	72	95	35	62
Sumas	72	45	57	71	73	29
Scowlitz	41	35	57	106	98	57
Chehalis	131	116	194	325	322	100
Cheam	95	37	85	123	80	61
Yale	267	75	24	61	32	33
Union Bar	96	69	58	41	8	36
Skwahlook	48	14	27	27	8	37
Ohamil	65	46	33	46	14	31
Peters	45	39	36	31	22	11
Popkum	18	11	6	8	8	2
Seabird Island		121	212	243	251	63
Aitchelitz	12	5	2	6	9	1
Kwaw-kwaw-a-pilt	26	20	8	8	6	2
Squiala	30	11	13	36	30	25
Skwah	71	110	129	164	112	116
Skulkayn	34	28	38	41	39	20
Skway	28	28	30	37	3	36
Soowahlie	51	42	81	110	72	61
Tzeachten		47	83	106	75	34
Yakweakwioose	44	26	22	31	23	9
Spuzzum		118		42	12	29
Boston Bar		119		79	56	30

Sources:

1) Dept. of Indian Affairs, B.C. Region and Fraser East District
2) British Columbia. Report of the Royal Commission on Indian Affairs for the Province of British Columbia (Victoria, 1916)
3) Duff, Wilson. The Indian History of British Columbia, Vol. 1 (Victoria, 1964)
4) Duff, Wilson. The Upper Stalo Indians (Victoria, 1952).

TABLE 2

AGE DISTRIBUTION
STALO BANDS IN FRASER VALLEY COLLEGE AREA
as of DECEMBER 1974

Age	Number
1 - 15	962
16 - 20	321
21 - 25	259
26 - 30	198
31 - 35	171
36 - 40	115
41 - 45	102
46 - 50	68
51 - 55	68
56+	161
	2425

Source:

Band Lists - Dept. of Indian Affairs
Fraser East District

IV. STUDENT NEEDS

In all the consultancy activities, a major topic of discussion was the learning process. What are the ideal conditions under which students learn? What things have to be looked out for outside the actual classroom or student-teacher relationship that hinder or contribute to it? Do Indian students have special needs in these areas? These are topics about which entire books have been written. We realize that we cannot even attempt to answer all the questions in this area, nor can we even report all the ideas and differences of opinion which were discussed in the consultancy process. What we will do is say some things about student backgrounds, the student-teacher relationship, the role of counsellors, and the college in general.

There were several activities which seemed to focus on the whole area of student needs. On August 7, a workshop at Coqualeetza brought together the student services staff of Fraser Valley College, Coqualeetza Board and staff members, and people working in the education and social service fields at the reserve level, such as home-school coordinators, welfare aides, and counsellors. Those participating were:

Mary Lou Andrew	Coqualeetza Board, Seabird Island Education Committee
Susan Brain	Fraser Valley College Student Services
Dave Birkett	F.V.C. Student Services
Ken Clement	Home School Coordinator, Agassiz
Erling Close	F.V.C. Student Services
Heather Commodore	F.V.C., Coqualeetza B.T.S.D.
Vivian Ferguson	(Former) Home School Coordinator Agassiz
Dorothy Francis	Welfare Aide, Seabird Island
Glenda Francis	Chilliwack Area Indian Council
Gerald George	F.V.C. Student Services
Bob Hall	Coqualeetza Staff
Margaretha Hoek	F.V.C. Student Services

Helen Joe	Tzeachten Education Committee
Caroline Lennig	Canada Manpower Counsellor
Shirley Leon	Coqualeetza Staff, F.V.C. Council
Mark Point	Coqualeetza Staff
Steven Point	Home School Coordinator, Chilliwack Area Indian Council
Nancy Willinghanz	F.V.C. Student Services
David Wyatt	F.V.C.

The purposes of the gathering were, first, that people might become better acquainted (and in particular that the Fraser Valley College counsellors might get to know those performing related jobs on the reserves) and, second, that there might be a sharing of ideas regarding how the college and others might best meet the educational needs of Indians.

After initial introductions, the working members broke into three small groups so designed that those performing different jobs could learn about one anothers work and also about each other as persons. Since different people had both different personal perspectives and different professional roles, this was a great success. Each group focused on the educational process and the conditions contributing to its success or failure. In a summary session at the end of the workshop each group related to the others what they felt were the most important points arising from the discussions.

This type of planned gathering, where people of differing backgrounds, Indian and non-Indian, meet and share ideas, can be very productive. We recommend that such meetings continue and that both the college and Coqualeetza (and other agencies as well) act as sponsors.

A second sort of activity is that with no other focus than having a good time and its "side effect" - getting to know others. On August 6, a potlatch was put on by the Coqualeetza Elders to honor the Elders from Penticton (who had hosted the Coqualeetza group earlier). Others in attendance were the Coqualeetza Board and staff, the Coqualeetza Opportunities for Youth Group, and Fraser Valley College administration and College Council. The potlatch featured a meal of salmon,

potatoes, salad, and pie. After lunch there were welcoming songs and speeches, presentation of gifts, and a bone game. The Coqualeetza dance troup performed, and one of their dances - a Friendship Dance - brought all the people together and symbolized the success of the event. Since personal relationships are so important in the learning process, and since it is so important for Fraser Valley College staff to develop informal relationships with Indian people, we strongly recommend that there continue to be planned informal events for Native communities and Fraser Valley College staff (such as the "fun day" at Seabird Island on August 28). College staff should also be encouraged to drop in at public events such as ball games, Indian Days, Coqualeetza events, and the like.

These formal and informal, public and private sessions have much to tell us about personal relationships, the backgrounds of Indian people (including students), the student-teacher relationship, and effective counselling. Although some of these things have been stated before (although differently) in Section I of this report, they are so basic that they are worth repeating here. They apply whether courses are held on-reserve, or off.

We feel that it is important that the relationship between College staff and Indian students be one which recognizes Indians primarily as persons. If one views Indian students only or primarily as Indians, he is apt to make the Indian person feel he is being singled out for special treatment and attention because he is Indian. It also leads to the reliance on one of the common Indian stereotypes (e.g. that Indians are silent, that they are all steeped in ancient myths and knowledge, or that they are debilitated by poverty and social problems). We feel, as stated above, that the personal relationship comes first. If it is developed, it prevents special treatment and sidesteps the stereotypes.

However, we also realize that the College staff cannot wisely ignore the backgrounds of Indian students, and that if personal relationships come first, knowledge of a student's background can be an aid to the educational process.

Among the many things that could be mentioned, two things will be mentioned here - Indian community life, and the importance of individual initiative and self-reliance.

In the past, although Indian communities were never isolated from one another, there was a tendency for one's life to centre on his immediate family and kin, his community, and his land. Kin and community members worked together, and were self-governing. Religious ceremonies helped hold the community together.

Today, people work outside the reserve with people from outside, are governed by Provincial and Federal laws and agencies, and have had religion brought in from outside. However, the reserves are still places where each person is related to many others and where everyone knows each other quite well. Each person is part of a very personal and dynamic web of social relationships. This means that although life has changed dramatically from what it was before the coming of Europeans, the reserve is still a place where a sense of community is greater than it is in "white" cities. Families are especially important, and the histories of many reserves can be written in terms of the relationships within and between families. An unstated assumption of reserve life is that no matter what one's life becomes, he is expected to remain a part of, or return to, his family and community; his loyalty is expected to remain there. This is in contrast to white middle-class life, where children are taught almost from birth that they will someday "leave the nest" and probably establish themselves apart from their families and places of birth.

This emphasis on family and community is not necessarily the result of Indian people consciously (or unconsciously) valuing community and family life; but follows naturally from the fact of living on the reserve. Non-Indian life, in contrast, is lived among strangers. Family and community are among the strengths of Indian life.

A second difference between Indian and non-Indian

life is the emphasis placed on individual initiative and self-reliance in Native communities. Indian children probably have more control over their own lives than do non-Indian children of the same age. At all ages, Indians are reluctant to force their views on one another, and to control another's actions.

These differences have important implications for College education and educators. First, they mean that the College experience, which has often been criticized for being one in which middle class birds are trained to leave the nest, can be an alienating experience for Indian students. They often talk about the experience of returning to the reserve after a year or two of College and of the difficulties they encounter.

Today there is a growing desire among Indian students for education that will not be alienating. In the past, many left the reserves for a college education in the city; today many are seeking and finding the same opportunities closer to home. But this does not mean that college education is an easy path for Indian students to find and follow.

Many Indian students are both lacking in knowledge of college and what it means, and unsure of its value, whether or not they have information about it. In order to counteract this alienation and unsureness, the College must attempt certain things. It has a natural advantage over the city institutions in that Indian students can live at home and still attend classes, which city students cannot do. Classes and programs held on the reserves are also valuable. But the college must do more than this. The reserve, in its emphasis on family and community, is a place of <u>personal</u> relationships. College staff members must attempt to become part of the web of social relationships at a personal level; they must approach and become part of the Native communities, not rely on Native community members approaching and becoming part of them.

As regards the student-teacher relationship, Indian

students often respond best to learning situations which combine one-to-one relationships (instead of performing before a class of strangers) with personal warmth and "active demandingness". As Judith Kleinfeld says of successful teachers of Native high school students:

> "In contrast to most other teachers, who plunged immediately into academic work, these teachers spend a substantial amount of time at the beginning of the year establishing positive interpersonal relationships, not only between teacher and students, but also within the student group ... Only after rapport had been established did these teachers become demanding ... Thus village students did not interpret the teacher's demandingness as bossiness, to which Indian and Eskimo students, accustomed to egalitarian relationships, are very sensitive. Rather, they interpreted the teacher's demandingness as one more facet of his personal concern for them. To produce a high level of academic work then becomes their reciprocal obligation in the personal relationship. (Effective Teachers of Indian and Eskimo High School Students, 1974)

We realize that the College has a difficult role to play, that it is difficult to walk the thin line between over-emphasizing a student's Indian background and ignoring it, between developing good social relationships and being resented as an intruder or a do-gooder. We realize that students also walk a thin line between becoming alienated and gaining desirable skills. Because we realize these things, we have several practical recommendations for the College and its staff.

First, we recommend that the College (and/or Coqualeetza) sponsor sessions in which staff members learn basic information on contemporary Indian life; this course should also have a significant human relations and sensitization component. Hopefully, it can complement courses on-

reserve and at Coqualeetza where Indians gain knowledge and sensitivity. We think that this course for College staff could be part of a professional development program offered by Coqualeetza and credited by the College, and that the College should hire a full-time Human Relations Trainer to develop and present appropriate courses. This person should also be made available to Coqualeetza, the Mission Friendship Centre, and the Bands.

Second, we feel that the College should investigate the possibility of giving professional development credits for staff involvement in formal and informal Indian community activities. We feel that a guide-book listing the skills and interests the faculty have as professionals and as hobbyists could be an aid; it could allow the Indian communities to choose desired skills and help prevent the College staff from feeling like do-gooders. Possible areas of staff involvement on-reserve and at Coqualeetza include tutoring, counselling, and work at the Coqualeetza Resources Centre.

Third, we recommend that Coqualeetza and the College jointly investigate and sponsor activities which bring together College staff and Indian community members in formal and informal settings.

Fourth, we recommend that the College investigate the feasibility of a student orientation course which would emphasize those skills that many students lack - study skills, speed reading, scheduling, etc. This could be combined with basic information on College courses and the various academic and vocational fields. It could also have a human relations component which could help sensitize students and staff. This course could be for both Indians and non-Indians.

Fifth, we recommend that the College "Indian-ize" the decor of its temporary and permanent facilities by utilizing Indian art and artists. Coqualeetza could recommend artists to do this work. The College Resources Centre should have materials on Indian life (including current Indian periodicals) available. We are undecided as to the value of Indian clubs or Student Unions. They are probably most useful

where Indian students do not live at home while attending college. At any rate, it appears from an examination of such clubs at Malaspina College and the University of Victoria, that they are apt to be unsuccessful if sponsored or initiated by the College administration or staff. Whether or not they exist should be left to the students. We recommend that the College discuss with Coqualeetza the advisability of informal lecture or movie series focussing on native life.

Sixth, we recommend that Coqualeetza, the College, and other agencies investigate the pros and cons of regular meetings between counsellors and others working on-reserve in the social service area. These meetings could be at Coqualeetza, or could rotate from institution to institution and from reserve to reserve.

Counsellors should be aware of Indian students' needs in the counselling area. They should have specific information on College programs and should disclose all information, not just the positive features. Indian students are increasingly wary of counselling that does not allow free choice - that means being "counselled into" a program of the counsellor's choice. Counsellors should know the various avenues of student funding - Department of Indian Affairs (the Department has a set of guidelines covering funding of students in academic and vocational programs, and it has agreed to sponsor students in leisure time courses - see Appendix I), Manpower, and Department of Human Resources. The Indian Education Resources Centre has a list of bursaries available to Indian students.

V. COMMUNITY NEEDS

As was pointed out above, there is no one "Indian Community" in the area served by the Fraser Valley College. There are twenty-six Bands, each with one or more reserves; there are persons living off-reserve, status and non-status, from the College area and from outside it. People differ in their opinions of the desirability and usefulness of education. Nevertheless, we are able, through the consultancy activities, to say something about community educational needs and their implementation.

A. Consultancy Activities.

We used a variety of means in our assessment of community needs.

During the Winter and Spring of 1975, a group of "Communicators" worked for Coqualeetza on a Local Initiatives Project. Their job was to visit reserves to talk to people about Coqualeetza, its programs and resources, and how it could fulfill peoples' needs and wishes. In April and May the Communicators gathered basic information on the twenty-four Stalo Bands in the College area. This information (Band population, location, local government, activities, social services, and facilities) is in Appendix 2. Other basic information is summarized below. The Communicators also passed out a questionnaire which was to determine interest in programs and courses which Coqualeetza (and the College) might offer. About 140 people filled in the questionnaire.

During August and September a Van from Coqualeetza visited a number of reserves. It contained printed and audio-visual information on Coqualeetza and its programs, the College and its programs, and on the Coqualeetza-College B.T.S.D. course. On each trip Coqualeetza and College personnel were available to answer questions and discuss programs. In July, Mary Lou Andrew and Gerald George approached the Band Chiefs and Councils for permission for the Van reserve

visits. They also asked the Chiefs and councillors what information regarding the College they had, and what they wished to have.

The Bands were again visited by Mark Point. In August, Mark went to all Bands from Langley to Boston Bar. He interviewed Chiefs, Councillors, and Band employees and determined what projects - especially in the areas of education, economic development, and community development - had been and were going on.

A third important part of the assessment of community needs were the many discussions amongst members of the Consultancy Committee and between them and others.

B. Basic Information.

Twenty-four of the twenty-six Bands in the College area are in the Fraser East Department of Indian Affairs District. The remaining Bands, Spuzzum and Boston Bar, are in the Thompson River District. The offices of the Fraser East District are in Vancouver; those of the Thompson River District, formerly in Kamloops, have recently been closed.

At the District Offices, programs at the Band and District level are approved and funds allotted. Superintendents oversee the program areas - education, economic development, social services, local government, technical services, and finance and administration. Within the education area, the post-school section deals with college and university programs (including vocational, upgrading, adult education, and leisure/part time).

The larger Bands in Fraser East District administer their own educational, social service, and other programs. Fourteen of the smaller Bands make up the Chilliwack Area Indian Council, and administer programs and offer social and educational services jointly. Appendix 2 gives basic information on each of the twenty-six Bands in the College area. Appendix 3 describes the Chilliwack Area Indian Council, and the work performed by each of its staff members.

In the College area, leadership in Indian education is provided by Band Education Committees, Coqualeetza Education Training Centre, and the Mission Indian Friendship Centre.

Two Bands, Seabird Island and Chehalis, have Education Committees. The Chilliwack Area Indian Council has just begun to form its Education Committee. These Committees meet at least monthly to discuss educational matters and to meet with school officials, home school co-ordinators, and the like.

Coqualeetza Education Training Centre serves twenty-four Bands in the Fraser East District, and twelve other Bands throughout the Province. Appendix 5 gives a brief history of Coqualeetza and describes its staff, facilities, and present and planned programs. The Mission Indian Friendship Centre is one of a number of Indian Friendship Centres in the province which offer recreation facilities and counselling services. Its programs are described in Appendix 4. Both Coqualeetza and the Indian Friendship Centre have worked with the College in the past, and will probably continue to do so in the future.

Within the District there are committees which deal with matters other than education, and meet from time to time as the need arises. The most important and active is the Food Fishing Committee.

There are two major Indian political organizations in the province - the Union of B.C. Indian Chiefs, and the B.C. Association of Non-Status Indians. The Union of B.C. Indian Chiefs consists of the Chiefs of the 188 Indian Bands in the province. Its Chiefs' Council includes one representative from each of fifteen geographically defined districts in the province. The twenty-four Stalo Bands in the College area are represented by William Mussell Jr. on the Chiefs' Council, while Spuzzum and Boston Bar, and the other Thompson River District Bands, are represented by Forrest Walkem, of Spences Bridge. Within the Fraser East District Council, a district council includes all the Chiefs in the district.

Its executive members are William Mussell Jr. (chairman), Jack Mussell, Mary Lou Andrew, Ed Kelly Jr., and Wayne Bobb. The B.C. Association of Non-Status Indians consists of all non-Status Indians in the province who join through community branches (locals) of the organization. In the College area, there are locals at Hope, Chilliwack, Mission-Abbotsford, and Langley-Surrey.

In the past, both the Union of B.C. Indian Chiefs and the B.C. Association of non-Status Indians have sponsored programs in community development, communication, and education. At present, however, these programs, and many at the community level, are not operating and their future is in doubt as a result of a political decision reached by the organizations in April and May. In April, the Union of Chiefs elected to reject all government funds earmarked for Indians (thus, in effect, discontinuing its programs) and called for the shutdown of the Department of Indian Affairs in the province. Since Bands and individuals supporting the Union movement were also to reject funds, the move has created uncertainty among Bands and individuals as to the future direction of programs begun in the past and possibilities for the future. Certain Bands have chosen not to follow the Union's lead and have continued to accept funds (the Union has stated that Bands may do so if they wish); individuals are also free to decide whether or not they would accept welfare and Manpower training money and funds from other governmental agencies.

In May, the B.C. Association of non-Status Indians decided to support the Union decision, to reject government funds, and to join the Union in an all-Indian movement devoted to the settlement of land claims.

C. Community Needs.

From consultancy activities it is clear that the Indian communities have wishes and needs in the area of information and communication as well as specific program interests.

When the Bands were visited prior to the van trips, all expressed interest in Fraser Valley College programs, and desired more information. It was evident that the College must make clear the various sorts of programs available to Band members, what vocations the programs are preparation for, eligibility for programs, and student funding. To many people "college" means programs designed only for those with a Grade 12 education. The College has a role to play in making it widely known that there are programs available to everyone. The distinction between academic, career, and leisure time programs is not widely known; accordingly, Bands are unclear how various programs may be sponsored and who college contact people are, and potential students are unclear as to what programs may be available on-reserve.

As a solution to these information problems, the van trips are a step in the right direction. Although some of the visits so far planned were cancelled, and others were poorly attended, the feeling of the Consultancy Committee and others is that they should continue. It will take some time for the word to spread that the College can be of use and that the vans therefore contain relevant information as well as outgoing and interested College/ Coqualeetza representatives. One trip to each reserve is just a start. The Bands are interested in regular visits by College representatives; although the Student Services branch of the College would seem the proper people to visit the reserves, it might be useful to have other staff visit as well, so that Band members might come to know them and vice versa.

We recommend that more audio-visual materials describing specific courses (especially vocational and academic ones) be prepared. These media packages could do much to acquaint people with the possibilities available. The co-operation between the College and Coqualeetza in the area of audio-visual production should continue.

We recommend that the Bands (offices, and Chiefs), the Chilliwack Area Indian Council, education committees, non-

Status locals, Coqualeetza, and the Mission Indian Friendship Centre, be put on the mailing list for College informational mailings, job postings, and College Council minutes.

The consultancy was able to identify five general areas of course interest on the reserves and at Coqualeetza and the Mission Indian Friendship Centre. These areas are inter-related as the following description will show:

1) Traditional Life and Local History.

Interest in programs and courses having to do with traditional life and local history is generally high. This interest has been fostered by the development of Coqualeetza and the Mission Indian Friendship Centre. The results of the Communicators' questionnaire showed that most interest was expressed in cultural research into traditional life, in the Halkomelem language, and in traditional crafts; for example, basketry, carving, weaving, and drum making. Although the questionnaire results may have been skewed by the fact that many of them were filled in by those attending Coqualeetza functions, the questionnaire was not the only indication of the high interest in this area. Both Coqualeetza and the Friendship Centre are planning a number of leisure time courses in this subject area, and we recommend that they continue to work with the College in co-sponsoring such courses.

The area of local history is one that fits not only into the leisure time segment of college programs, but also into the academic sector. At present there is one course scheduled which deals with Indian life, "Indians of British Columbia", an anthropology course. As this course is a general survey course and as such deals only briefly with the history and culture of any one locale, we recommend that the College investigate the possibility of complementary courses focussing on local Stalo history and culture, and using local resource people.

2) Recent Indian History and Issues.

Complementing the first area is an interest in

recent Indian history and issues such as land claims, legal and historical aspects of fishing and hunting rights, the Indian Act, the organization and working of the Department of Indian Affairs, and local control of Indian education. It has been suggested that a leisure time course, either on one reserve, rotating from reserve to reserve, or at Coqualeetza, could be planned and could involve a number of Indian and non-Indian experts in these issues. Coqualeetza could co-ordinate such a course.

3) Developing Personal Skills.

A third area of interest is that of developing personal skills. A high level of interest was shown in developing skills like reading, spelling, vocabulary, and letter writing. Many people are interested in the life skills - sensitivity raising - human relations area. Some talked about specific courses such as life skills, counselling, and effective parenting, while others know that they are interested in this general area of personal development and might be interested in a course dealing with it. Here again, a flexible course rotating from reserve to reserve might be in order.

The personal skills area is related to that of contemporary Indian affairs and issues. A few Band leaders expressed interest in courses that could help them to be better Band leaders and that could aid Band members in carrying out their responsibilities and duties as Band members. Both the development of personal skills and knowledge of contemporary issues could help in these directions. One suggestion was that a course rotating from reserve to reserve be established that could deal with both the informational and the personal skills part of being an effective Band member or leader. This program could involve resource people, discussion groups, movies, guest speakers, and the like. It could be co-ordinated jointly by the College and Coqualeetza.

The non-Indian public could also benefit from information about contemporary Indian affairs and increased

sensitivity in personal relations. We suggest that the College look into a course, lecture series, open forums, or the like - an "Indian awareness program" - focussing on the issues and with a human relations component designed to increase personal sensitivity. As a leisure time course this could attract a wide range of people. It might also become an academic offering complementing the "Indians of B.C." survey course and the suggested courses on Stalo history. An Advisory Committee could oversee the development of the course.

The area of personal skills development also relates to the College's counselling and information sharing functions. Such things as employment opportunities for women, life skills, and educational and vocational counselling may be the subject of specific courses, but can also be handled in other ways by the Student Services Department of the College.

4) Vocational and Task Skills.

Many people desire training which will allow them to get a different job or to become better at the job they now have. Again, this area of interest cannot be completely separated from others. Personal skills are also vocational skills. The B.T.S.D. Level III course offered at Coqualeetza has been very successful and is one of the best known college courses at the villages. This course offers upgrading to Grade 10, focuses on personal skills development, and contains vocational training information and counselling. Other courses frequently mentioned are Beef Cattle Raising, Small Business Management, and secretarial training. Except for these three courses, there was no one vocation or vocational course mentioned much more than any other.

People on-reserve are interested in a wide variety of occupations, and the lack of interest in any one is probably because people are unaware of it as a possibility or consider themselves to lack the background necessary to enter the training. Hopefully, the College's information program and counselling work can combine with upgrading and

personal development (for those who need it) to increase vocational opportunities for Band members. In general, there is little need for special vocational courses designed only for Indians although some courses may work better if they are offered on reserve or at Coqualeetza than if they are offered at the College campus. The College, the Bands, Manpower and D.I.A. counsellors, and Coqualeetza should continue to direct Band members to regular vocational courses and to make information known about course possibilities.

While the vocational needs of Indian people are generally the same as those of the non-Indian public, there are a few needs which are specific to Indian communities. None (or almost none) of the persons working as home-school coordinators, welfare aides, or Band managers have had any relevant training. We recommend that the College investigate the possibility of incorporating training for those working in Indian communities into the Human Services Technology program. The first year of the program could serve those working on reserve as it serves others in the program; the second year could be tailored to suit the various Band service jobs. As many of those performing human service jobs for Indian people may be non-Indians trained in the Human Services Technology program, we recommend that this program contain a component giving basic information about Indian life and the human relations skills which will make one a success in working with Indian people.

We found some interest in skills such as boat building and repair, small motor repair, and net mending and making. These and other such skills, which are not the basis for a full time job, but which may be useful to Band members, could be the subjects of on-reserve (rotating) leisure time courses, possibly offered in conjunction with Coqualeetza.

5) Recreation.

Indian people are interested in a wide variety of recreational programs. Crafts, Indian cooking, sewing, and

knitting were mentioned in our questionnaires. Soccer was the most popular of several sports mentioned, and coaching clinics travelling from reserve to reserve at night or on weekends were mentioned by many people. Again, the co-operation in recreation program development should continue to grow as more information about possibilities reaches Band members.

D. Implementation.

In the past year, the College has participated in programs at Coqualeetza, the Mission Indian Friendship Centre, and the Seabird Island and Chehalis Reserves. These College-community partnerships can serve as models for other Bands and organizations wishing courses, programs, or information.

Coqualeetza has worked directly with the College administration, especially the Dean of Instruction and the Director of Career Programs in offering various programs.

At Seabird Island and Chehalis, there exist Education Committees who have established a good working relationship with Mrs. Valerie Edmondson at the Agassiz college office. Since these two Bands are also served by a shared Home-School Coordinator, good communication exists and conditions are excellent for training programs to flourish. Good facilities for training are present on both reserves. Specific courses have been identified and are in various stages of being implemented. A very positive sign is that last spring's course in Health Care and Home Management has led to a request for a follow-up course in personal growth.

A third Education Committee is being established at the Chilliwack Area Indian Council which serves 14 Bands in the District. The Area Council Bands are also served by two Home-School Coordinators. Bands which are aligned with the Area Council should be encouraged to plan and negotiate courses to be taught on-reserve through Area Council personnel working with the appropriate College people.

In general then, we recommend that existing College and community mechanisms be utilized wherever possible in planning programs or courses for Indian Bands or organizations. Bands, the Area Council, Coqualeetza, the Mission Indian Friendship Centre, non-Status locals, and other Indian groups should work directly with the College in making course requests. The College staff member involved would normally be a Community Education Director or programmer, although other College staff might be called in in specific instances. The College and the Community group or Band working together would decide if there are enough interested students to warrant holding a class on one reserve (or through one organization). We recommend that six students be accepted as the minimum for an evening or weekend course. For full time courses, the minimum might be different, since courses involving student allowances would have to conform with Canada Manpower, Department of Indian Affairs, or other funding agencies' criteria. If there are too few students to warrant a course being held at one place, the possibility of a joint or rotating course should be investigated. (In this regard, we suggest that course content be as modular as possible. This not only allows for flexibility in rotating and sharing courses, but also, as the Seabird Island and Chehalis experiences show, one content module can lead to an entirely new course).

It may be necessary on occasion to strike a committee to advise on curriculum development, selection of instructors, or on other matters relating to College programs designed to meet requests from Indian communities. For each occasion we recommend that one person be appointed to the Committee by:

- the three Education Committees in the area
- Coqualeetza
- the non-Status locals
- the Mission Indian Friendship Centre.

Co-ordination of committee affairs could be another Coqualeetza responsibility.

Although the ideal is for each Band, organization, and the Area Council to work directly with the College, we realize that some further co-ordination is necessary. Many of the Bands in the College area are neither big enough to deal directly with the College nor are they part of the Area Council. Since these Bands are small, they would probably have only one or two candidates for any course, and would thus have to co-operate with other Bands having similar needs. Some co-ordination is needed, then, if the necessary training is to become a reality.

There are other reasons for a co-ordinating body. One such reason concerns the distribution of information. While the student services and publicity departments of the College, in theory, can make all needed information available to Indian Bands and groups, an Indian co-ordinating group in fact would be better able to facilitate the spread of that information. An Indian co-ordinating body might also be useful in making relevant information known to the College. Developments in the policies and programs of government agencies can be of direct or indirect importance to College programs. An Indian co-ordinating body might be in a better position to learn about and assess these developments than the College itself. There are new trends in Indian education which are just beginning to have an impact in the College area. Local control of Indian education has not yet become a reality for most groups, although it is a policy endorsed by both the Department of Indian Affairs and the National Indian Brotherhood. Native Studies Programs are being investigated by B.C. universities as B.C. is one of the few provinces which does not have such programs at the university level. Coqualeetza, through the Consultancy, has gathered information on programs for natives in 30 - 40 colleges and universities throughout North America. Groups such as TRANDS, in Saskatchewan, are developing community and economic development programs and looking for places to test programs and develop further programs. An Indian co-ordinating body would also be knowledgeable about the intangibles and subtleties involved in local community and economic development and could play a middle man role - between the Band development projects, where skills are needed,

and the College, where skills or skills training might be available.

Shared and rotating courses can take advantage of the geographical clustering of some Bands in the College area. In the following listing of four clusters, those Bands with possible classroom facilities are underlined:

Northwest	Southwest	Central	East
Seabird Island	Langley	Cheam	Yale
Chehalis	Matsqui-	Popkum	Union Bar
Scowlitz	Sumas	Skulkayn	Peters
Lakahahmen		Yakweakwioose	Ohamil
		Tzeachten	Katz (Hope Band)
		Soowahlie	Ruby Creek
		Skway	Spuzzum
		Skwah	Boston Bar
		Squiala	
		Kwaw-kwaw-a-pilt	
		Aitchelitz	
		Coqualeetza	

An Indian co-ordinating body could also organize and provide services to the College staff and general public, thus creating greater awareness about Indian issues, (land claims, legal issues, etc.) and past and present day Indian life.

We believe that the co-ordinating function could best be performed by Coqualeetza and recommend that the College purchase their services for this job. Coqualeetza has already established good communication with the College and at virtually the door-to-door level in Indian communities. Coqualeetza belongs to the Bands in this area. It has credibility - those who would complain that an Indian co-ordinator on the College staff represents a first step towards a Department of Indian Affairs within the College would not object to Coqualeetza performing the same job.

If the College purchases the co-ordinating service from Coqualeetza, we recommend that there be a review of the service after one year's time. If an outside evaluation shows the service to have been made obsolete by increased communication between the College and Indian Bands and organizations, or if the service has been inadequate, other arrangements can be made.

In summary, then, we recommend that the present ties between the College and the Bands and Indian groups be strengthened and that the College hire Coqualeetza to perform a co-ordinating job. We would encourage close working ties between the College, Indian communities, Coqualeetza, and other Indian organizations, and see much to be gained by all if each becomes thoroughly familiar with the capabilities, processes, and personnel of the others.

VI. TOP-LEVEL RELATIONSHIPS.

Three very successful activities in the consultancy process were the trips of Dr. Blake, Fraser Valley College Principal, to meetings of the Seabird Island and Chehalis Education Committees and the Chilliwack Area Indian Council. From all reports, these meetings did a good deal to acquaint the Chiefs and Education Committee members with the College and to impress upon them that the College is not aloof - that both its administration and its courses and programs were available to them and relevant to their needs and wishes. We recommend that communication (including personal visits) between College administrators and Chiefs, Councillors, and Education Committees continue. The Band Councils and Education Committees are extremely important in Band affairs. Virtually no program in education or community development proceeds without the approval of the Committees and/or the Band Councils.

Communication between the College and Coqualeetza and the Mission Indian Friendship Centre has also begun. It should be extended to the B.C.A.N.S.I. locals. Affiliation between the College and Coqualeetza was mentioned in the Task Force Report on the feasibility of Fraser Valley College:

> ... the aspirations of the Indian people of the Fraser District to develop an autonomous cultural and educational centre for the Indian people should be supported and encouraged by the Valley College. The Task Force views the development of such a companion and possibly affiliated institution as working to the benefit of all, and supports the concept of co-operative use of complementary resources such as faculty members, physical facilities, and curriculum development.

We recommend that the College administration and/or College Council meet with the Coqualeetza Board of Directors

to discuss affiliation.

We feel that continuing top-level communication will serve Indians better than a permanent Advisory Committee to the College. As we have noted above, ad hoc committees should be struck where necessary. We also feel that the whole subject of program funding is also best dealt with by on-going communication, rather than by any guidelines we might offer here. The main sources of funds for Indian Bands and organizations are the Department of Indian Affairs, the Secretary of State, and the B.C. First Citizens' Fund. Programs on and off-reserve are also sponsored by Canada Manpower and by the B.C. Department of Human Resources and other departments. In the past, some programs have been sponsored or aided by the Union of B.C. Indian Chiefs and the B.C. Association of non-Status Indians. Because funding programs are in a constant state of flux, we could do no more here than list the current programs and contact people. These might be different a year (or a few months) from now. We feel that the College should work through Coqualeetza, the Bands, and the Indian organizations to investigate funding possibilities when and if they are needed. A final word on funding: as much as possible, programs and courses for Indians or dealing with Indian life should be funded in the same way other such courses or programs are funded. They should not be based on short-term special grants from the Department of Indian Affairs or other agencies. When programs are begun, have been in operation, and when evaluation shows them to be worthwhile, they should become part of the permanent core of Fraser Valley College programs, and be funded as such.

The publicity department of Fraser Valley College should also be in touch with Band and organization leaders and administrations. Too often Indian successes in various programs are publicized when non-Indian progress in the same programs would not be. Although we realize the good intentions behind such publicity, it is to be avoided as a subtle form of reverse stereotyping. Press releases and publicity pictures should be cleared with the appropriate

Indian group before release.

Another level of these relationships should be explored as part of the on-going co-operation between the College, Coqualeetza, and Bands and Indian organizations. This is the area of inter-College co-operation in programs for and about Indians. At worst, programs at various institutions may compete with one another, at best they may waste manpower. There are programs for Home-School Co-ordinators at Vancouver Community College and Malaspina College; native teacher training exists at the University of British Columbia and Simon Fraser University. We recommend that Fraser Valley College take the lead in fostering communication between institutions with programs for and about Indians. This could be another of the services provided by Coqualeetza in its role as co-ordinator.

APPENDIX 2

BAND INFORMATION

The following basic information about the reserves and their Chiefs and Councillors, facilities, and social services, was collected by the Coqualeetza Communicators in their visits to each Band.

Name of Band	Matsqui
Number of reserves	4
Total acreage	1037 acres
Location of Reserve	5 miles west of Abbotsford
Number of families	6 on reserve
Total population	52 (on 22, off 30)
Chief:	Merle Julian, 31991 Harris Road, Matsqui, B.C. V0X 1S0
Councillor:	Joan Julian, 31727 Harris Road, Matsqui, B.C. V0X 1S0
Councillor:	Irene McKay, R.R. #1, Harris Road, Matsqui, B.C. V0X 1S0
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B.C. Tel. 858-3384

Name of Band	Sumas
Number of reserves	1
Total acreage	557 acres
Location of Reserve	4 miles east of Abbotsford
Number of families	20
Total population	102 (73 on, 29 off)
Chief:	Lester Ned, 37206 Atkinson Road, R.R. #4, Abbotsford, B.C. V2S 4N4
Councillor:	A.R. Silver, Sumas Mountain Road, R.R. #4, Abbotsford, B.C. V2S 4N4
Councillor:	Hugh W. Kelly, Indian River Road, R.R. #4, Abbotsford, B.C. V2S 4N4
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Langley
Number of reserves	6 reserves
Total acreage	1274 acres
Location of reserve	1 mile to Fort Langley
Number of families	13
Total population	65 (49 on, 16 off)
Chief:	Alfred Joe Gabriel, Box 117, Fort Langley, B.C.
Councillor:	Elmer Thomas, Box 207, Fort Langley, B.C.
Councillor:	George T. Antone, Box 411, Fort Langley, B.C.
Band Manager:	Alfred Joe Gabriel, Address above.

Name of Band	Cheam
Number of reserves	2 reserves
Total acreage	1171 acres
Location of reserve	1 mile east of Rosedale
Number of families	14
Total population	141 (80 on, 61 off)
Chief:	Sam Douglas, Box 136, Rosedale, B. C.
Councillor:	Mr. Arthur Alex, Rosedale, B. C.
Councillor:	Sydney Douglas, Rosedale, B. C.
Training course facilities:	Cheam Community Hall 65' x 60' Propane heated 1 men's and 1 ladies' washrooms 10 tables 200 chairs Kitchen with electric range and fridge
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B.C. Tel. 858-3384

Name of Band	Popkum
Number of reserves	1 reserve
Total acreage	341 acres
Location of reserve	2 miles to Rosedale
Number of families	2
Total population	10 (8 on, 2 off)
Chief:	James Murphy, Box 2, R.R. #1, Rosedale, B.C.
Councillor:	Mrs. Verna Murphy
Training course facilities:	Cheam Community Hall
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B.C. Tel. 858-3384

Name of Band	Chehalis
Number of reserves	2 reserves
Total acreage	1466 acres
Location of reserve	18½ miles to Agassiz
Number of families	41
Total population	422 (322 on, 100 off)
Chief:	Bill Williams, Box 61, Harrison Mills, B.C.
Councillor:	Norman Francis, Harrison Mills, B.C.
Councillor:	Mrs. Virginia Peters, Harrison Mills, B. C.
Councillor:	Fleming Point, Lake Errock, B. C.
Band Manager:	Mrs. Laura Williams, Box 61, Harrison Mills, B.C.
Secretary:	Mrs. Virginia Peters, Harrison Mills, B.C.
Education Committee:	Mrs. Laura Williams, Chairman Mrs. Virginia Peters, Secretary
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel: 666-3151
Home School Co-ordinator:	Mrs. Vivian Ferguson, Agassiz, B.C. Tel. 796-2225

Regional District Nurse:	Mrs. M. Inglis, Chilliwack, B.C. Tel. 792-0214
Human Resources:	Miss Lorna Koyanagi, Human Resources Centre, Mission City, B. C. Tel. 826-6237
L.I.P.	Lynn Watney, 7th Floor, 549 Howe St., Vancouver, B.C. Tel. 682-8731
Training facilities:	Chehalis Community Hall 40' x 60' Propane heated 2 men's and 2 ladies' washrooms 24 tables 100 chairs
Recreational facilities: & equipment	Badminton Volley Ball Floor Hockey Basketball Pool Soccer 2 soccer fields
Cultural:	60' x 100' longhouse
Youth Group:	Recreational Leadership Training Soccer leagues - girls & boys teams O.F.Y. - program in summer
Sports Activities:	Soccer - Ladies and Mens Teams Canoe Club - Ladies and Mens crews Ladies exercise club Children's activities

Name of Band	Seabird Island
Number of reserves	1 reserve
Total acreage	4331 acres
Location of reserve	2½ miles from Agassiz
Number of families	51
Total population	314 (251 on, 63 off)
Chief:	Archie Charles, Box 500, Agassiz, B.C. V0M 1A0 Tel. 796-9257
Councillor:	Wayne Bobb, Box 320, Agassiz, B.C. V0M 1A0
Councillor:	Harold Peters, Agassiz, B. C. V0M 1A0
Councillor:	Henry Pettis Sr., Agassiz, B. C. V0M 1A0
Band Administration:	Seabird Island Band, Box 500, Agassiz, B.C. V0M 1A0
Band Manager:	Archie Charles
Education Committee:	Mary Lou Andrew, a/Chairman Christine Pettis, Secretary
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel. 666-3151
Home School Co-ordinator:	Mrs. Vivian Ferguson, Agassiz, B.C. Tel. 796-2225

Regional District Nurse:	Mrs. M. Inglis, Chilliwack, B.C. Tel. 792-0214
Human Resources:	Doug St. Arnault, Human Resources Centre, Chilliwack, B.C. Tel. 795-7223
L.I.P.	Lynn Watney, 7th Floor, 549 Howe St., Vancouver, B.C. Tel. 682-8731
Training facilities:	Seabird Community Hall, 40' x 100' Oil Furnace 1 men's and 1 ladies' washrooms 32 tables 150 chairs 1 electric fridge 1 electric range
Recreation facilities:	Gymnastics equipment, mats, horses Softball equipment Soccer equipment - 2 fields Bingo - weekly

Name of Band	Soowahlie
Number of reserves Total acreage	1 reserve 1132 acres
Location of reserve	Approximately six miles south of Chilliwack bordering on Cultus Lake
Number of families: Total population	146 (85 on, 61 off)
Chief:	Earl Commodore, Box 130, Cultus Lake, B.C.
Councillors:	Mrs. Mary Kelly Walter John
Adult Education Committee:	Active

The Band is responsible for its own administration.

Economic Development:	Gravel Pit (Band owned) Army rents a portion of Band-owned land.
Sports Committee:	Yes, Canoe Club active. 15 children in soccer club.

Council looks after housing, education, etc. Church Committee meets every three months. Council meets when called. Band members participate in Brownies. Study classes held in Cultus after school, once a week.

Name of Band	Lakahahmen
Number of reserves Total acreage	13 reserves 1104 acres
Location of Reserve	10 miles east of Mission City on the north shore of the Fraser River
Population	136 (30 on, 106 off)
Chief:	Liz Thompson, Lake Errock, B. C.
Councillors:	Linda Johnson Susan Lewis
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel. 666-3151

This Band deals directly with the Department of Indian Affairs on all matters. The members have expressed concern about the lack of a Home School Co-ordinator.

The Band plans to develop a small portion of the reserve; training in Small Business Management was requested.

Name of Band	Scowlitz
Number of reserves	4 reserves
Total acreage	533 acres
Population	155 (98 on, 57 off)
Location of reserve	17 miles east of Mission City on the north side of the Fraser River.
Name of Chief:	John Pennier Hall, Box 62, Harrison Mills, B. C.
Councillor:	Reggie Phillips, Harrison Mills, B. C.
Councillor:	Clarence Pennier, Box 101, Harrison Mills, B.C.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151

This Band does not have the services of a Home School Co-ordinator. The children from this Band and the Lakahahmen Band attend school in the Mission School District.

Name of Band	Kwaw-kwaw-a-pilt
Number of reserves Total acreage	1 reserve 147 acres
Location	1 mile northwest of Chilliwack on Ashwell Road
Population:	8 (6 on, 2 off)
Chief:	David Pat Joe, Box 156, Chilliwack, B. C.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Skway
Number of reserves	1 reserve
Total acreage	528 acres
Location	On the short of the Fraser River, approximately 2 miles from the City of Chilliwack
Population:	39 (3 on, 36 off)
Chief:	Ben James, Box 334, Chilliwack, B. C.
Councillor:	Leonard Gladstone, Chilliwack, B. C.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Skawahlook (Ruby Creek)
Number of reserves	3 reserves
Total acreage	172 acres
Location	12 miles from Agassiz on Haig Highway, 8 miles west of Hope on Haig Highway
Number of families	one family
Population	45 (8 on, 37 off)
Chief:	Charles Chapman, General Delivery, Agassiz, B. C. VOM 1A0
Councillor:	Pauline Chapman, Box 306, Agassiz, B.C. VOM 1A0
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151

Name of Band	Ohamil (Laidlaw)
Number of reserves	3 reserves
Total acreage	959 acres
Location	8 miles west of Hope on Hwy. 1
Number of families	3 families
Population	45 (14 on, 31 off)
Chief:	Vacant
Councillor:	Acting Chief: Agnes Kelly, R.R. #2, Hope, B. C.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Hope
Number of reserves	6 reserves
Total Acreage	1524 acres
Location	3 miles west of Hope
Number of families	8 families
Population	134 (51 on, 83 off)
Chief:	Peter Dennis Peters, Box 842, Hope, B. C.
Councillor:	Barbara Pete, Box 1343, Hope, B. C.
Councillor:	Laura Ewen, R.R. #3, Hope, B. C.
Education Committee:	Laura Ewen, Percy Roberts
Economic Development:	Administrative and Cultural Museum, timber sales for Band use.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Union Bar
Number of reserves	8 reserves
Total acreage	1198 acres
Location	5 miles east of Hope on Hwy. 1
Number of families	3 families
Population:	44 (8 on, 36 off)
Chief:	Andrew Alex, Box 655, Hope, B. C.
Councillors:	Bertha Garner Annie Alex
Economic Development:	Public Park in planning stage
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel. 666-3151
Home School Co-ordinator:	Percy Roberts, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Squiala
Number of reserves	2 reserves
Total acreage	315 acres
Number of families	8 families
Population	55 (30 on, 25 off)
Location of reserve	Ashwell and Bernard Streets, Chilliwack, B. C.
Chief:	Theresa Jimmie, Chilliwack, B. C.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384
Sports activities:	Men's and ladies' soccer

Name of Band	Aitchelitz
Number of reserves	1 reserve
Total acreage	51 acres (plus reserve of 1123 acres shared with Kwaw-kwaw-a-pilt, Skwah, Skway, Squiala)
Location	4 miles from Chilliwack
Population:	10 (9 on, 1 off)
Chief:	John George, 8150 Mill Road, Sardis, B. C. V0X 1Y0
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 -- 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C.

Name of Band	Skulkayn
Number of reserves Total acreage	2 reserves 169 acres
Number of families Population	15 families 59 (39 on, 20 off)
Location	Half-mile from Sardis, 3 miles from Chilliwack
Chief:	Steven Point, Box 128, Sardis, B.C. VOX 1YO Tel. 858-3590
Councillor:	Wilfred Charlie, Box 128, Sardis, B.C. VOX 1YO
Councillor:	David Sepass, Box 128, Sardis, B.C. VOX 1YO Tel. 858-4630
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384
Training facilities:	Coqualeetza Education Training Centre, Box 370, Sardis, B.C. VOX 1YO

Name of Band	**Skwah**
Number of reserves	**4 reserves**
Total acreage	**952 acres**
Location	**One-half mile from downtown Chilliwack, on Wellington Ave.**
Number of families	**29 families**
Population	**228 (112 on, 116 off)**
Chief:	**Jack Mussell, Box 90, Chilliwack, B.C. VaP 6H7**
Councillor:	**Gerald George, Box 106, Chilliwack, B.C. V2P 6H7**
Councillor:	**Alex James, Chilliwack, B.C. VaP 6H7**
Resource people:	**Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151**
Home School Co-ordinator:	**Percy Roberts, Box 253, Vedder Crossing, B. C.**
Sports Activities:	**Lacrosse Box**
A.A. Group:	**An active A.A. Group involves a number of Band members.**

Name of Band	Tzeachten
Number of reserves	1 reserve
Total acreage	695 acres
Location	Two miles from Sardis, One mile from Vedder Crossing
Number of families	17 families
Population	109 (75 on, 34 off)
Chief:	Ed Kelly Jr., 45709 Watson Road, Vedder Crossing, B.C.
Councillor:	Yvonne Joe, 46688 Bailey Rd., Sardis, B.C. V0X 1Y0
Councillor:	Percy Roberts, Box 253, Vedder Crossing, B. C.
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B.C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384
Training facilities:	Community Hall with full facilities (washrooms, kitchen, tables, chairs)
Economic Development:	Sumas Mountain Riding Range
Social Activities:	Bingo, children's hockey, riding club, soccer, softball.

Name of Band	Yakweakwioose
Number of reserves	1 reserve
Total acreage	48 acres
Location	1-1/2 miles from Sardis 3-1/2 miles from Chilliwack
Number of families	7 families
Population	32 (23 on, 9 off)
Chief:	Richard Malloway Sr., 7136 Chilliwack River Road, Sardis, B.C. V0X 1Y0
Councillor:	Frank Malloway, 7144 Chilliwack River Road, Sardis, B.C. V0X 1Y0
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384
Training facilities:	Coqualeetza Education Training Centre, or Tzeachten Hall.

Name of Band	Yale
Number of reserves	16 reserves
Total acreage	521 acres
Location	16 miles east of Hope on Hwy. 1
Number of families Population	65 (32 on, 33 off)
Chief:	Stephen Emery, Box 52, Yale, B. C.
Councillor:	Elsie Charlie, Yale, B. C.
Economic Development	Recreation Park
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Band Administration:	Chilliwack Area Indian Council, Box 253, Vedder Crossing, B. C. Tel. 858-3384

Name of Band	Peters
Number of reserves	3 reserves
Total acreage	465 acres
Location	South side of Fraser River on Trans Canada Highway, 10 miles West of Hope, 11 miles East of Chilliwack
Number of families	7 families
Population	33 (22 on, 11 off)
Chief:	Clifford Peters, R.R. #2, Hope, B. C.
Councillor:	Robert Peters, R.R. #2, Hope, B. C.
Economic Development	Land development being done by Army for agricultural purposes
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151
Home School Co-ordinator:	Percy Roberts, Box 253, Vedder Crossing, B. C.
Welfare Aide:	Bev Campbell, Box 253, Vedder Crossing, B. C.

Name of Band	Spuzzum
Number of reserves Total acreage	16 reserves 1524 acres
Location	On Trans Canada Highway, 2 miles south of Spuzzum B.C.
Population	41 (12 on, 29 off)
Chief:	James Johnson, Spuzzum, B. C.
Councillors:	Ralph Bobb Raymond Bobb
Resource people:	Department of Indian Affairs, Fraser Indian District, #400 - 1155 Robson Street, Vancouver, B. C. Tel. 666-3151

Name of Band	Boston Bar
Number of reserves	12 reserves
Total acreage	1340 acres
Location	2 miles south of Boston Bar, 1 mile out of North Bend
Population	86 (56 on, 30 off)
Chief:	Herman Phillips, North Bend, B. C.
Councillor:	Irene Jones, North Bend, B. C.
Councillor:	Harold J. Johnson, North Bend, B. C.

APPENDIX 3

THE CHILLIWACK AREA INDIAN COUNCIL

Executive: Chief Richard Malloway, Yakweakwioose Band
Chief Sam Douglas, Cheam Band
Chief Andrew Alex, Union Bar Band

	Member Bands	Chief
1.	Yale	Stephen Emery
2.	Hope	Peter D. Peters
3.	Ohamil	Mrs. Agnes Kelly (Acting Chief)
4.	Popkum	James Murphy
5.	Cheam Band	Sam Douglas
6.	Matsqui	Merle Julian
7.	Sumas	Lester Ned
8.	Aitchelitz	Johnny George
9.	Squiala	Mrs. Theresa Jimmie
10.	Skway	Ben James
11.	Kwaw-kwaw-a-pilt	David Pat Joe
12.	Skulkayn	Steven Point
13.	Yakweakwioose	Richard Malloway
14.	Tzeachten	Ed Kelly Jr.

Staff:

Administrator	Vacant
Asst. Administrator	Herb Joe (Acting Admin.)
Home School Co-ordinators	Percy Roberts
	Steven Point
Welfare Aides	Bev Campbell
	Loretta Chalifoux
Intake Clerk	Glenda Campbell

Receptionist	Vacant
Accountant	Vacant

The Chilliwack Area Indian Council was first established in 1970 when the local office of Indian Affairs was shut down. The local Chiefs were concerned about having to deal directly with the District Office in Vancouver. Because many of the Bands have very small populations, it would be time consuming and costly to act on an individual basis. Interested reserves banded together to form the Chilliwack Area Indian Council, with the original membership set at 21 Bands. Since then seven Bands have broken away to manage their own affairs, and those remaining vary from one family Bands to populations of up to 140 people.

Services Provided

The Council staff must be able to deal on all matters regarding day to day happenings, and developments, in the Indian communities. In a true sense, the Council staff are the link between the Indian communities and the Department of Indian Affairs.

Probably the most single function of Council staff is that they must be prepared to give guidance on people's social problems twenty-four hours a day. This is a result of developing a close personal relationship with the people in the communities.

Administrator Duties

The Administrator is in charge of all staff at the C.A.I.C. He must have complete control of all financial matters of the Area Council.

The Administrator is the operating arm of the Executive of the Council; in other words, he must carry out or delegate to be carried out, all decisions made at Council or Executive meetings.

He must see that all business in or out of the office is done in an orderly fashion and that all public matters are dealt with in a fashion that would reflect positively on the Council.

Working Knowledge

He must be knowledgeable in all areas of Indian Affairs.

Must act as a liaison between officers of the D.I.A. and the respective business dealers throughout the communities.

Must be able to communicate with all levels of people throughout the communities, as well as have a positive working relationship with staff.

Assistant Administrator

Must be able to fulfil the position of the Administrator in his or her absence and does the actual work in the communities. The job must be filled by a person with a clear understanding of the life in the Indian communities, and be able to meet all peoples at their levels.

This person is responsible directly to the Administrator and from time to time to the Executive. In reality, he is the servant of the people.

Home School Co-ordinators

These positions are very important to our people. All people who work as Home School Co-ordinators often must get involved in the family lives of the students.

The original reason why these positions came to be was that many native students who attended public schools were not fitting into the system for various reasons, and it was felt that if there was some form of guidance or liaison work done that the students' chances of receiving a

good education would increase.

The Co-ordinators must be able to understand the many complex problems of native children whose home lives are often different from those of the non-Indian children. Often, native families have lower incomes than those of the non-Indian people, and this results in the attitudes of other students.

In many cases, the Home School Co-ordinator must act in a counselling role for students, parents, teachers, and school administrations.

The Home School Co-ordinator must have a working knowledge of the education process of the Department, and often have contacts in all public schools, whether they be elementary, secondary, or College level.

Welfare Aides

Beyond being able to determine who qualifies for social assistance, these people must be prepared and able to deal with family problems of a people who are considered a "welfare state". It is common knowledge that the alcohol problem amongst our people is one that affects all facets of our lives. It is, of course, best to have trained people to deal with all the social problems of the native communities, but in many cases we don't have the people in our ranks. At the present time, the people that do occupy those jobs have no formal training, and realize their own shortcomings. It is their intention to upgrade their knowledge in their specific fields, and I see this as a move in the right direction.

Location

The offices of the Chilliwack Area Indian Council are located beside the Tzeachten Hall on Promontory Road, just off Vedder Road in Vedder Crossing. Their mailing address is:

Box 253,
Vedder Crossing, B.C.
Telephone: 848-3384.

APPENDIX 5

COQUALEETZA EDUCATION TRAINING CENTRE

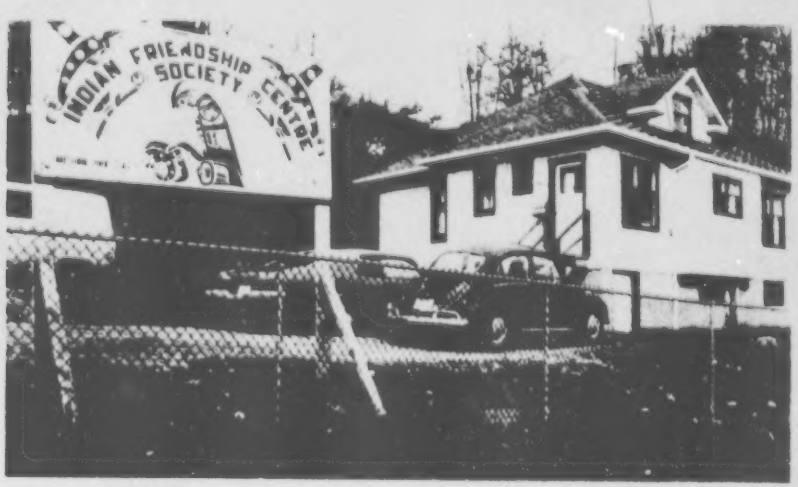
WE PADDLE TOGETHER

AUGUST 1975

APPENDIX 4

SOCIAL PRIDE AND DIGNITY

Mission - Abbotsford Status & Non Status Indian Friendship Centre Society



Name of the Centre

The name, "Mission - Abbotsford Status and Non Status Indian Friendship Centre Society", was chosen, firstly to indicate that this Centre was for those on the south side of the river, as well as the north side.

Status and Non Status entered into the name as we wanted to include both the reservation Indian and the non-reservation Indian, into the framework of this Society.

The Centre Today

The Mission - Abbotsford Status & Non Status Indian Friendship Centre Society has a thirteen man Board of volunteer men and women. The majority of this board are of Indian heritage.

The membership is drawn from all segments of the community. The Board of Directors, membership and Staff frequently work together to share ideas and put into operation the events that take place both at the Centre and in the community.

Background of the Centre

This Indian Friendship Centre has been in operation since October 15, 1973, when a group of interested Indian and non Indian people got together, firstly to study the need of such an organization as this in this part of the Fraser Valley.

The need was established, so the groundwork began.

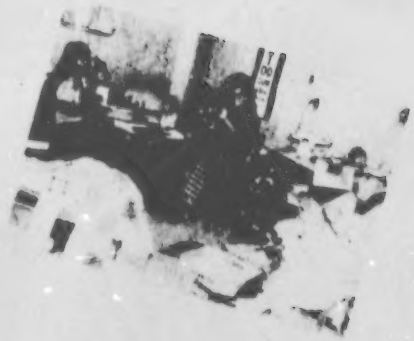
The first location for the Centre was at Horne Avenue, in Mission, but due to overcrowding and unsatisfactory working conditions, the Society leased a house at 7368 Scott Lane, Mission.

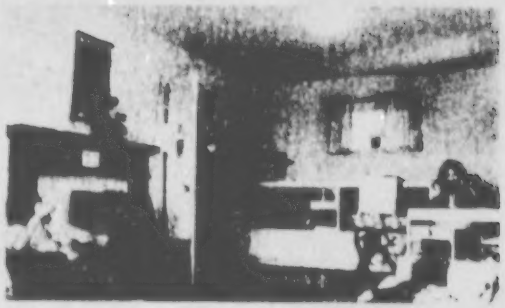
Through a grant from the First Citizens Fund, the Centre was able to pay some minor expenses. Then in February 1974, the Secretary of State granted the Society part of the established amount of funds for the last quarter of 1973 and 1974 fiscal year, and classed the Centre as a "C" Centre. On January 1 st, 1975 the Mission - Abbotsford Status & Non Status Indian Friendship Centre Society had been re-classified by the Secretary of State Department to a "C plus" Centre.

As the months passed, a Youth Courtworker came into existance, and shortly thereafter a Programmes Co - Ordinator. To date, there are three permanent staff plus seven part time personnel.

Facilities of the Centre

The Centre provides a comfortable home like atmosphere, with a T.V., library, coffee and soft drinks. Counselling and referral is provided by people of Indian heritage, and if one just wants to visit, that is also accepted. Courtworkers, Legal Aide, Legal Advice, Housing, Employment, Alcohol and Drug counselling, recreation in the way of: softball, hockey, camp - outs, dancing, boxing, carving, beading, quilt and cushion making, horse - shoes, arts, crafts, and whatever else one may desire is available, if not at the Centre, you can be referred to that program within the community. The Indian Friendship Centre was designed as a self - help project primarily for reservation and non reservation Indian people, however we will offer our help to our white brother and sister if asked.





Coqualeetza is a place; a former Indian Hospital building complex located on fifty eight acres of grounds.

Coqualeetza is an educational facility; providing programs for skill development and offering a learning environment intended to both stimulate and reinforce native cultural self-awareness.

But above all, Coqualeetza is a feeling, an experience, a movement. Over the past few years it has seen Bands in the Fraser Valley come closer together in the accomplishment of a mutual endeavour. It has served as a focal point around which people have grown. It has served as a symbol of hope for many; a symbol of what the future will bring.

For Coqualeetza means "a Place of Cleansing".

OUR REASON

The preservation of our culture is to us of utmost importance. It constitutes the key to self-awareness and to self-esteem. No culture can live with itself nor with others without this self-awareness, self-esteem, and, of utmost important, the active participation of its members.

It is easy to be critical of the past cultural and economic injustices that our people have experienced. It is a known fact that we face an extremely high drop-out rate from all non-Indian educational institutions. Native people represent a near majority of those in penal institutions. Our exorbitantly high unemployment rate presents another major dilemma. Our average annual income is well below the established poverty level criterion. However, these represent the all-too-often-stated negative aspects of our existence. Positive features still remain.

Within our communities lie talents, hopes, leadership and energy. Within our culture lies a security, a strength, a capacity to endure, and a stable base from which we can participate meaningfully in the mainstream of Canadian society.

Our present condition is the benchmark from which we will grow.

It is easy to be critical of the past cultural and economic injustices that our people have experienced. It is more important that our focus be on the future - to regain the independence, maturity and the togetherness, and most importantly, the way of life which fosters the development of these qualities.

Our task is not easy. However, we have started well.

We have undertaken the task of developing a Centre at Coqualeetza that will meet the needs of our people; that will provide the skills necessary to be an effective person,

the skills necessary to fill a demanding leadership role, the skills necessary to meet the work requirements at the village level, the skills which will help all of us achieve a higher standard for our country.

OUR HISTORY

The story of Coqualeetza takes us back many years, to the mid-1880's when a large tract of land was granted by the local Skulkayn Band to the Methodist Church for use as an Industrial educational centre for Indian people. In 1893 the cornerstone for the Coqualeetza Industrial Institute was laid. One year later, on April 26, 1894, the Institute was opened.

Its service branched out and in 1924 Coqualeetza became the second largest Residential School in Canada, providing accommodation for 200 students. It offered instruction in agriculture, horticulture, boat building and domestic science.

July of 1941 saw a shift in direction for Coqualeetza when, under the aegis of the Department of National Health and Welfare, it became a hospital providing treatment for Indian tuberculosis patients. Up until 1969 Coqualeetza remained the headquarters for all tuberculosis records and for the general direction of the tuberculosis treatment program for Indian people in the Province.

With the 1969 withdrawal of the Department of National Health and Welfare's hospital services, a new chapter in Coqualeetza's history began.

This more recent history was a period of continual struggle as the Indian people tried to obtain control of the Coqualeetza complex.

The relations with government have been particularly perplexing. These experiences, described fully in Appendix 1, were and still are sources of frustration, disappointment and confusion.

> "Five years of negotiations have been characterized by verbal agreements and written objectives, support on a Ministerial level and foot-dragging on an administrative level. Again and again the negotiations on

behalf of the Indian community have reached agreement in principle with the various departments involved, only to have new objections raised or new criteria established." (Appendix 1, attached)

Negotiations in 1969-1970 among the Department of National Health and Welfare, the Department of Indian Affairs and a committee of three persons representing ten Fraser District Bands, appeared successful and then inexplicably broke down.

Later negotiations in 1972-1973 saw the added involvement of a new agency, the Crown Assets Disposal Corporation (CADC). The Department of National Health and Welfare, while retaining ownership of the property and staying in a caretaker capacity, turned Coqualeetza over to CADC "with the understanding that it should be transferred to Indian Affairs if at all possible, who would in turn make it available to the Indian Education Centre." (Appendix 1). The Indian position during these negotiations was represented this time by the Union of B.C. Indian Chiefs. This round of talks with the Government again seemed to be reaching the resolution stage only to be thwarted by delays and unexpected changes in the Government's position.

The next phase of negotiations saw several changes.

While the Government was considering the Coqualeetza proposal submitted by the Union of B.C. Indian Chiefs, some of the Union's Chiefs Council members expressed serious reservations about their endorsement of the proposal. This resulted in the appointment of a temporary five-man board with the task of re-examining the proposal - its scope and the involvement of the Union.

The temporary board which consisted of people from throughout the Province recommended:

"that the Coqualeetza project be turned over to the Fraser District Chiefs (as defined by the Department of Indian Affairs and therefore including West Fraser,

East Fraser and most of the Lillooet-Lytton Districts)."

This recommendation was presented by the Board to the Fraser District Chiefs who accepted it. The Chiefs Council of the Union also concurred.

An Interim Board of seven people were appointed from within the Fraser District. Their job was to get the newly formed Coqualeetza Education and Training Centre Society funded and operational. This meant the preparation and ratification of a Constitution (see Appendix 11) and the undertaking of further negotiations with government.

These new talks saw the addition of but another government face, the Department of Public Works. The Treasury Board on June 13, 1974 authorized transfer of Coqualeetza from CADC to the Department of Public Works who was then authorized to

> "lease a building or buildings to the Coqualeetza Education Training Centre Society to operate a cultural education program."

Up to the present time, the leasing arrangements have been the main focus of discussion between the Coqualeetza Board and the Government Departments. While the Coqualeetza Centre has moved ahead with its operations, the leasing issue has yet to be finalized.

Currently, the Coqualeetza Education Training Centre is pushing forward in its attempts to, in part, meet the cultural education needs of the Native people of the province, and of most importance, the needs of the thirty seven Bands (involving 5849 persons) who actively support the Centre's operations.

A fuller description of the present situation follows.

OUR OBJECTIVES

An examination of our objectives will indicate the goals we aspire to attain. These objectives are as follows:

1. To promote, acquire and operate a cultural education and training centre in the Fraser District;

2. To promote and provide educational, recreational and cultural facilities and equipment for the use and benefit of the Indian people primarily of the Fraser District;

3. To establish educational courses in Band management and planning, Indian culture and vocational skills;

4. To promote the social, cultural and economic development of the Indian people in B.C. and particularly within the Fraser District;

5. To strengthen communication between communities.

It should be noted that our emphasis is on the pragmatic and the measurable - to determine our communities' needs and wants, to plan their fulfillment and to identify when they have been satisfied.

ORGANIZATION

To meet our objectives, a basic organization has been established. This is graphically depicted on the next page.

As may be seen, wherever possible on-the-job trainees from within our communities are placed with the senior employees. This is being done whether the position is held by an Indian or a non-Indian person.

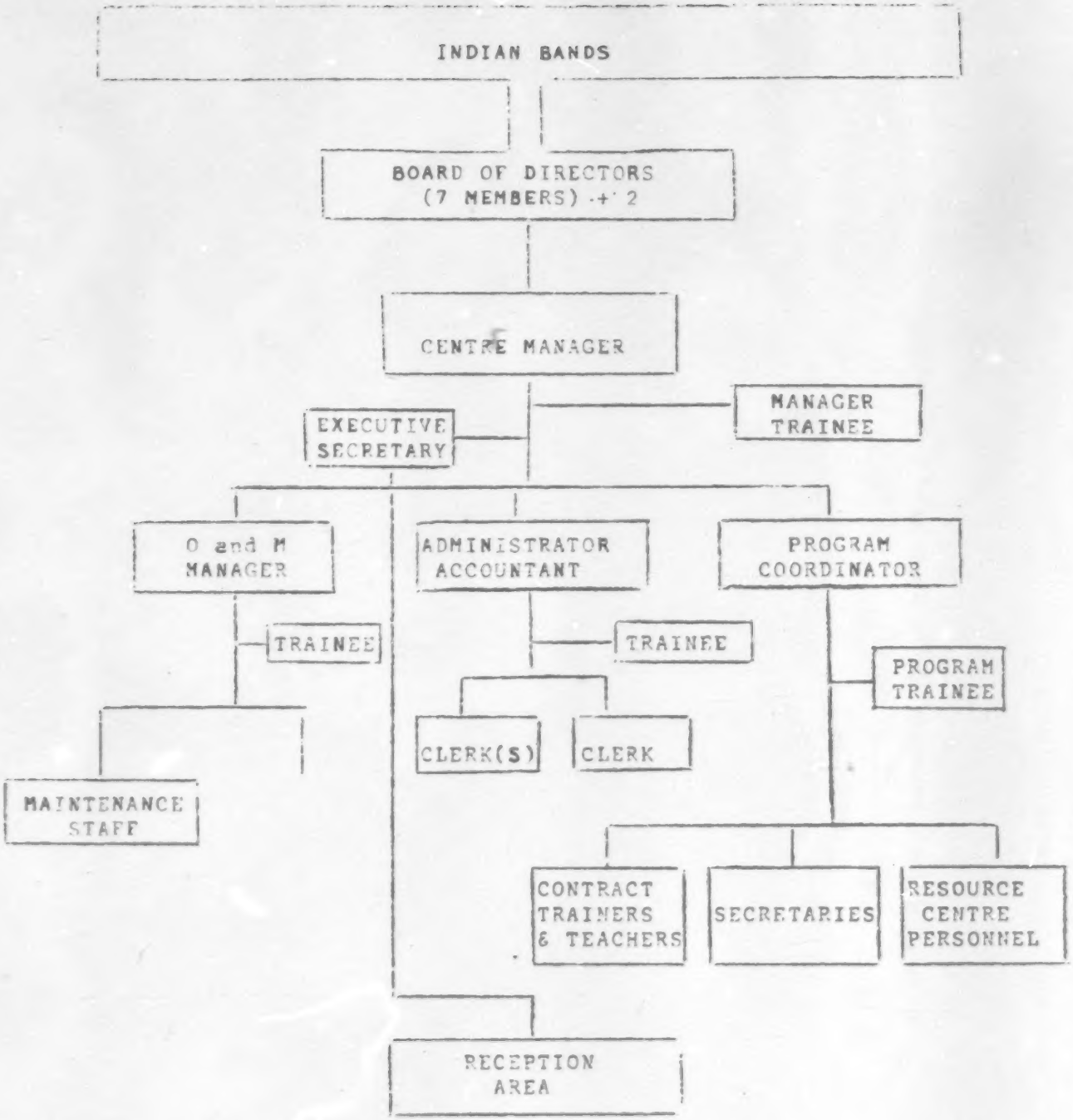
For courses in all areas, employment of the instructors and trainers is by contract. This is desirable initially and, if need is demonstrated and adequate funds available, the most able will be employed on a longer term basis.

FINANCIAL RESOURCES

To undertake the programs provided at Coqualeetza considerable funds are required. At present, our main funding sources are the Department of Indian Affairs Cultural Education Program, the Provincial First Citizens Fund and the Department of the Secretary of State. The latter two sources enable the operation of the Resource Centre, with the Department of Indian Affairs providing funding for the operating and salaries costs of the Coqualeetza Education and Training Centre itself.

COQUALEETZA EDUCATION - TRAINING CENTRE

ORGANIZATION CHART



OPERATIONS

Our objectives are heavily weighted toward human growth and development. To operationalize these objectives, a wide range of programs, courses and activities are carried out. A sampling of these programs will demonstrate their breadth:

- Leadership Training
- Band Management
- Traditional Native Skills
    - drum making
    - war dancing
    - root digging
    - carving
    - basketmaking
- Youth Group
- Halkomelem Language
- Keep Fit
- Elders Program
- Alcohol and Drug Education Program
- Counselling Techniques
- Yoga
- Beef Cattle Raising

This is but a beginning. Plans are underway to develop general training programs, social/recreation programs and service programs. Each of these are described in more detail in Appendix lll.

FRASER VALLEY COLLEGE

Our program activities have also involved as association with Fraser Valley College. The Board has held several meetings with the College Task Force to share thoughts on programs which might be offered by Coqualeetza and the College.

At present a consultation process is being carried out by the Coqualeetza Centre to identify the best mechanism to allow both organizations to work together and to determine programs and processes to meet the needs of Indian people in

the area served by the College.

RESOURCE CENTRE

In the summer of 1975 the Coqualeetza Resource Centre was funded and staffed. The Resource Centre co-ordinates the acquisition, maintenance and operation of audio-visual, instructional and dark-room equipment. At the same time, it serves as the base in the development of Coqualeetza's Resource Library - including books, audio-tapes, video-tapes, manuscripts and instructional aids.

The Resource Centre facilities are also available for use by the Fraser Valley Community College for Coqual-eetza courses.

SUMMARY

Coqualeetza is not new to the Indian people of the Fraser Valley. Over the years it has served as a centre for the government administration of Indian matters - particularly in the realms of education and health.

To-day, it serves as a symbol of the direction in which the Native community is moving - toward self-reliance and autonomy; towards the meaningful involvement of Indian people in the mainstream of Canadian life.

COQUALEETZA ... OUR PREDICAMENT

A MATTER OF SURVIVAL ....

WILL WE FINISH THE RACE,

FOR THE WINDS ARE STRONG,

AND THE SEA ROUGH .....

READ ABOUT OUR TRIP SO FAR,

AND LEND US A HELPING HAND.

Time and alternatives appear to be running out for a negotiated settlement of the issues surrounding the Indian-sponsored Coqualeetza Education Training Centre in Sardis, B.C. Bureaucratic red tape, the conflicting interests of six different government agencies and departments involved in negotiations, a lack of open communication from Ottawa, and above all a history of five years of proposals, studies, and evaluations have served to severely test the patience of the Indian people of the Fraser District and their appointed representatives in this matter, the Board of Directors of the Coqualeetza Education Training Centre.

At the center of the controversy is the former Coqualeetza Indian Hospital building complex and its fifty-eight acres of grounds. One hundred years ago, this parcel of Indian land was granted by the local Skulkayn Band to the Methodist Church for use as an educational centre for Indian people, and in 1893 the cornerstone for the Coqualeetza Industrial Institute was laid. Subsequently, the Institute was transformed into an Indian Hospital for the treatment of tuberculosis, under the auspices of the Department of National Health and Welfare. The termination, in 1969, of the Hospital's services by D.N.H.W. marked the beginning of the struggle of the Indian people to regain control of the lands and building complex.

The history of that struggle has been marked by a series of paradoxes which have left those who have participated in negotiations with the Federal Government both puzzled by and deeply suspicious of the Government's intentions. Five years of negotiations have been characterized by verbal agreement and written objections, support on a Ministerial level and foot-dragging on an administrative level. Again and again the negotiators on behalf of the Indian community have reached agreement in principle with the various departments involved, only to have new objections raised or new criteria established. This lack of concrete action on the part of the Government despite its pledges of support, and the increasing frustration felt by the Coqualeetza Board of Directors resulted in the dispatch of the following telegram on September 13, 1974, to the new Minister of Indian

Affairs, the Honourable Judd Buchanan:

> "The Board of Directors of the Coqualeetza Society has patiently negotiated with various Federal Government Departments to obtain the Coqualeetza Complex for many years. The history of our efforts surely reveals our good faith in the sincerity of the Government to help us in establishing our cultural education centre.
>
> Because of recent events relating to negotiations for the complex to which we were not even invited to participate, and because of an increasing credibility gap regarding Government intentions, we are filled with anxiety that our good faith has been misplaced.
>
> Our feelings of having been traitorously dealt with compel us to make this request for immediate discussions with you personally. Our story will reveal the truth in our struggle, and the strength in our objective to obtain the Coqualeetza complex for the Indian people.
>
> We are confident that this matter can be resolved through negotiation. An early response to this request to sit down with us to resolve this situation is necessary."

The "recent events" referred to in the telegram to the Minister are shattering not only to the hopes of the Indian people who had planned to begin their programs at the Centre on September 1, but to other community groups as well, notably the new Fraser Valley College which has established a close working relationship with the Indian Centre, and had hoped to rent classroom space from the Society this fall.

In order to achieve a clear understanding of the current situation, a look at the history of the struggle is necessary.

Negotiations over the past five years can be divided essentially into three phases, each characterized by a move toward an apparently successful conclusion and then a sudden reversal at the Ottawa level, a reversal which each time remained unexplained and inexplicable.

The first series of negotiations were begun toward the end of 1969, by a three-person Cultural Education Committee supported by ten local Bands of the Fraser District. This Committee, dealing with the Department of National Health and Welfare under the Honourable John Munro, commissioned the first of many feasibility studies on Coqualeetza in order to ascertain needs, priorities, costs and sources of revenue for the Centre. This comprehensive study, undertaken by Western Consultants and submitted to the Department of National Health and Welfare in June of 1970, concluded that the project was indeed a viable one and recommended a course of action to make it a reality.

By December of 1970, negotiations had proceed to the point of agreement by the Department of National Health and Welfare that the complex would be turned over to the Department of Indian Affairs if that Department were agreeable (D.I.A. holds all Indian lands in trust for the Indian people). Further, in a letter from the Honourable John Munro to the Committee, he stated that his Department would commit a total of $50,000.00 toward the renovation of the buildings at the complex if negotiations between the Committee and D.I.A. were successfully concluded. It seemed reasonable to assume that the negotiations with D.I.A. would reach a successful conclusion, as its Minister, the Honourable Jean Chretien, had expressed his interest in acquiring this property for the Indian people as far back as May of 1969.

First, however, D.I.A., in its turn, wanted to be convinced of the viability of the project, so along with the study originally submitted to D.N.H.W., the Committee made several further proposals. These proposals were under consideration when, in March of 1971, the Committee received a letter from J.B. Bergevin, Assistant Deputy Minister of D.I.A. in which he informed the Committee that, despite the acknowledged fact that several of their proposals were still under study:

> "... You have not yet submitted proposals likely to result in uses of the property viable enough to require Federal financing within our capacity. I have no alternative but to recommend to my Minister, the Honourable Jean Chretien, that he not accept

> the property. This means then that its ultimate disposal will rest with the Department of National Health and Welfare."

"His Minister, the Honourable Jean Chretien" was, on the day that M. Bergevin wrote that letter, answering questions in the Parliament regarding the future of Coqualeetza, and stating categorically, "Mr. Speaker, we are studying the proposal."

As to M. Bergevin's statement regarding a lack of viable proposals, he had received a month earlier a letter from his own Department's office of the Regional Superintendent, Community Affairs. That letter stated in part:

> "This (program) would fill a large gap which presently exists in the Department's local government training program ... I see an effectively functioning training program at Coqualeetza helping to meet the great need for strong and widespread community leadership. From the Department's point-of-view, it is difficult to say: (1) <u>when</u> we would be able to enlarge the scope of our training activities to include community leadership training, and (2) <u>whether</u> we would be able to do as effective a job as an Indian-centered program such as that proposed by the Committee."

Despite the apparent confusion within the Department, and despite the protests raised over this curt dismissal of the Indian proposals regarding Coqualeetza, no word of explanation was forthcoming from D.I.A., and the work the Cultural Education Committee, as well as the recommendations of the feasibility study were effectively negated.

The will of the Indian people was not to be so easily dismissed, however; they were determined to gain control of Coqualeetza, and to exhaust every possible avenue of communication open to them even if that meant starting the whole weary route of negotiation over again. By May of 1971, the role of negotiator had been passed on to the Union of B.C. Indian Chiefs. In response to their efforts, as

well as to the physical occupation of the Coqualeetza complex in April by the Skulkayn Band, the Department of National Health and Welfare initiated a new program at Coqualeetza in which its facilities were used both for D.H.W. personnel and local Band programs. By the winter of 1972, however, it became increasingly apparent to both the Department and to the Union of B.C. Indian Chiefs that the program was not operating successfully, either in a financial sense or in meeting the needs of the Indian community. The Union began to turn its attention to putting together a new program and studying, once again, the various possibilities for making Coqualeetza a viable project. It was at this time, according to a study prepared by D.I.A.'s Technical Services Branch, that,

> "Health and Welfare turned the facility over to Crown Assets Disposal Corporation with the understanding that it should be transferred to Indian Affairs if at all possible, who would in turn make it available to the Indian Education Centre." (emphasis added)

Health and Welfare, however, still retained ownership of the property, and remained on in a caretaker capacity at the complex. This meant that when the next round of negotiations began in March of 1973, with the submission of a new study by the Union, there were three Government Agencies involved - D.I.A., D.H.W., and C.A.D.C. Negotiations progressed satisfactorily, however, and C.A.D.C. seemed interested and supportive of the project, as did members of the administrative staff of the other two departments. By August of 1973, when the Union of B.C. Indian Chiefs turned the project back to the Fraser District Council of Chiefs, it appeared that only a few minor items stood in the way of the finalization of an agreement. This was confirmed in a letter from the Honourable Jean Chretien on September 20, 1973:

> "I am pleased to say that Treasury Board recently approved our Cultural/Education program for the 1973-74 fiscal year and that we are now in a position to move forward.

> However, I do want to mention in particular that before further consideration can be given to the Coqualeetza proposal, certain conditions must be met. I am well aware of the urgent need for action in this matter, but further progress depends on your agreement to the Centre's incorporation, and written evidence of support for the project from the Chiefs and Councils involved."

These two requests by the Minister were quickly complied with, and the Interim Board of Directors of the newly formed Coqualeetza Cultural Training Centre Society began at once to plan for both projects and staff in anticipation of the final settlement. "The Board hopes", wrote one member on October 1, "to take over no later than November 1, 1973. It is presently advertising the manager's position and reviewing applications for employment received earlier." That hope, like others before it, was to be thwarted, as the Board members were soon to find out.

The first inkling of disaster came three weeks later when an optimistic trio of Board members set off for Ottawa to finalize negotiations with D.I.A. and to prod the creaking bureaucratic structure into moving more quickly. Their understanding at that time was that transfer of the property would be effected from C.A.D.C. to D.I.A., and in turn leased to the Society by D.I.A. for a token payment of $1.00. A large part of the funding for the Centre's operations would come from D.I.A.'s Cultural Education Program. The monies for that program (totalling $40 million) were specifically earmarked in a Cabinet decision in 1971 for just such projects. They are calculated on a per capita basis, and awarded through Band Council Resolutions. The Band Council specifies which project, if any, is to receive its share of this special fund and the amount awarded to that project is determined by multiplying the per capita allotment ($28.21) by the number of registered Indians within that Band. The Coqualeetza project, with the support of fifty-two Band Council Resolutions, thus appeared to be entitled to approximately $370,000.00 in Cultural Education Program funds. At least that was the projection before the Board members began their Ottawa meetings.

... /7

In those meetings, with D.I.A. and C.A.D.C., it quickly became apparent that there had once again been some backroom decisions at the Federal level with neither communication nor consultation at the local level. D.I.A., despite the Society's compliance with the conditions outlined in the Minister's letter, was having second thoughts about the feasibility of their acquisition of the property, and was asking for more studies. The delay that this would entail could have proved dangerous to the Society, as, unknown to them, a deadline of November 1 had been set for negotiations between D.I.A. and C.A.D.C. The final, and perhaps the hardest blow of all was the news that the price tag on Coqualeetza had inflated from a token $1.00 to a very substantial $400,000.00. While the Board members were able to salvage the project in their talks during the remainder of their Ottawa trip, it was apparent at the end of this second phase of negotiations that the Coqualeetza Centre would not be opening soon. Nevertheless, they began to work again to satisfy the new criteria presented at the October meetings, and to explore ways of raising the money now necessary for the lease and eventual purchase of Coqualeetza. By February of 1974, the Board was once again ready to tackle Ottawa.

During the first two weeks of February, two separate series of meetings were held in Ottawa between Board members and the Departments of Indian Affairs and Crown Assets Disposal Corporation; it was through those meetings that a verbal agreement was finally reached among the parties involved. D.I.A., on behalf of the Coqualeetza Cultural Training Centre, was prepared to lease with option to buy after four years, the lands and buildings of the Coqualeetza complex. The Society, in turn would be responsible for the rent and eventual purchase price, a total of $400,000.00. In their report to the Board on those Ottawa meetings, the delegates were able to write:

> "The trip was worthwhile, and although we did not get the price we wanted, we at least effected action on the transfer we ultimately want on terms which are manageable."

Verification of the verbal agreement came swiftly in the form

of a telegram from Assistant Deputy Minister, P.B. Lesaux of the Department of Indian Affairs.

> "This is to advise I am instructing my Officers to proceed with Treasury Board submission for authority to enter into lease agreement with C.A.D.C. for Coqualeetza ... If we get authority for the lease we will sub-lease the complex to your society."

Confirmation that those negotiations with the Treasury Board had begun was sent on March 20, 1974, in a letter from H. Gideon, Executive Secretary, Cultural Education Program, Department of Indian Affairs:

> "This is to confirm that the Department is now negotiating with Treasury Board and Crown Assets Disposal Corporation, an arrangement whereby the facilities at Sardis, B.C. can be leased to your society. It is hoped that negotiations will reach a satisfactory conclusion in the very near future."

It was not until June 13, 1974, that the Treasury Board met and made their decision regarding the submission of the Department of Indian Affairs. The Society was not informed of that meeting however, nor had they been advised as to the progress of negotiations prior to June 13. Many attempts were made in the following weeks to obtain some definite information as to the Treasury Board decision, but to no avail. It was not until July 9, nearly a month after the decision had been made, and, most significantly, the day <u>after</u> the Federal election, that the Society received the following telegram from Assistant Deputy Minister, P.B. Lesaux:

> "Am pleased to inform you that Treasury Board submission re Coqualeetza was reviewed by Treasury Board on June 13, 1974. The Board authorized the transfer of the Coqualeetza complex from the Crown Assets Disposal Corporation to the Department of Public Works. Latter Department was also authorized to lease a building or buildings to the Coqualeetza Education Training Centre Society to

... /9

operate a cultural education program. The terms and conditions of the lease between the Society and Public Works to be negotiated in consultation with this Department."

That telegram, which arrived over two months ago, was the only piece of information that the Society has received regarding the Treasury Board's decision. Despite queries to the former Minister of Indian Affairs and to the newly appointed Minister of Indian Affairs, despite phone calls to Ottawa and the initiation of discussions with the Department of Public Works, there was no explanation of what the transfer to Public Works meant in terms of the Society, no clarification of the words "a building or buildings", in short nearly four months after the Treasury Board's decision was made, the Board is still in the dark as to its meaning.

This has created an intolerable situation, not only for the Cultural Training Centre, but for the many other groups and agencies who have applied for space or programs in the Coqualeetza complex. The Centre has classes and programs scheduled to begin in the complex this month; the people who have enrolled or expressed interest in these programs are still waiting for a decision on Coqualeetza's future. Fraser Valley College has plans to rent space in the complex for classrooms by the twentieth of September, as well as several joint programs scheduled with the Society; they, too, are dismayed by the absence of any decision on Coqualeetza. Adding to the confusion is the report that the Department of National Defense has applied to Public Works for use of Coqualeetza. That Department has leased space at Coqualeetza for the past three summers, and has discussed with the Society the possibility of future rental from them. At no time during those discussions did D.N.D. express any objections to its present arrangements or any desire to obtain the complex for themselves. Yet a September 19th story in the Chilliwack Progress quotes Colonel Neil Robertson as saying "I realize other agencies are interested in it, but we are just looking at it for the bedding down of over-flow personnel, and there may not necessarily be a conflict."

In response both to the Colonel's statement and to

the whole problem of Coqualeetza's future, the position of the Board of Directors of the Coqualeetza Cultural Training Centre was made very clear in a statement made September 20 to some members of the Liberal caucus meeting, including the Parliamentary Secretary of the Minister of Indian Affairs, in Vancouver. "We have the right to know if, in fact, there is a conflict. We have a right to complete and immediate clarification of the issues surrounding the decision of the Treasury Board, and we have a right to the fulfilment of the pledges made to us by the Departments of National Health and Welfare and Indian Affairs.

For five years the Indian people have negotiated in good faith with the Federal Government of Canada. We will continue to do so if there are any channels of communication left open to us. We earnestly believe that solutions can be found through open and frank negotiation, but we have been patient for a long time. We wonder if the Government of Canada is negotiating in good faith with us; if they are, the time has come to let that be known; if they are not, we are left with no alternative but to make our own solutions."

October/74

CONSTITUTION

OF

COQUALEETZA EDUCATION - TRAINING CENTRE ASSOCIATION

1. The name of the Society is COQUALEETZA EDUCATION - TRAINING CENTRE ASSOCIATION.

2. The object of the Society is:

(a) To promote, acquire and operate a cultural education and training centre in the Fraser District;

(b) To promote and provide educational, recreational and cultural facilities and equipment for the use and benefit of the Indian people primarily of the Fraser District;

(c) To establish educational courses in Band management and planning, Indian cultural and vocational skills;

(d) To promote the social, cultural and economic development of the Indian people of British Columbia and particularly the Indian people within the Fraser District;

(e) To strengthen communication between communities.

3. The operations of the Society are to be chiefly carried on at Coqualeetza, Sardis, British Columbia.

BY-LAWS

OF

COQUALEETZA EDUCATION - CENTRE ASSOCIATION

1. In all by-laws of the Society the singular shall include the plural and the plural the singular; the word "person" shall include corporations and societies and the masculine shall include the feminine. Wherever reference is made to any statute or section thereof such reference shall be deemed to extend to and apply to any amendment to said statute or section, as the case may be.

2. The members of the Society are to be limited to the members of the Bands within the Fraser District who are of fifteen years of age or over and the students of the Coqualeetza Education - Training Centre, so long as they are students of the Centre.

3. A member shall be deemed to be in good standing when he has paid his current annual membership fee.

4. The annual membership fee shall be determined at the annual general meeting.

5. Any member who desires to withdraw from membership in the Society may notify the Board of Directors in writing to that effect and on receipt by the Board of Directors of such notice, the member shall cease to be a member.

6. The directors shall have the power, by a vote of three-fourths of those present, to expel or suspend any member whose conduct shall have been determined by the directors to be improper, unbecoming, or likely to endanger the interest or reputation of the Society or who wilfully commits a breach of the Constitution or By-laws of the Society. No member shall be expelled or suspended without being notified of the charge or complaint against him or without having first been given an opportunity to be heard by the directors at a meeting called for the purpose.

7. Upon the failure of any member to pay annual membership fees, any subscription or indebtedness due to the association, the directors may cause the name of such member to be removed from the register of members, but such member may be readmitted to membership by the directors upon such evidence as they may consider satisfactory.

8. Any member who resigns, withdraws or is expelled from the Society shall forthwith forfeit all right, claim and interest arising from or associated with membership in the Society.

9. The annual general meeting shall be held during the month of May in each year at a place within the Fraser District, and on a day to be fixed by the Board of Directors, and seven days notice of such meeting shall be mailed or handed to the Chief of each Band within the Fraser District who shall then advise the members of the Band and further such notice shall be posted on the bulletin board in the cafeteria of the Coqualeetza Education - Training Centre.

10. General and special meetings of the Society shall be held at such times and places as may be determined from time to time by the directors of the Society.

11. No error or omission in giving notice of any annual general meeting, general meeting or special meeting or any such adjourned meeting shall invalidate such meeting or make void any proceedings taken thereat and any member may at any time waive notice of any such meeting and may ratify, approve and confirm any or all proceedings taken or had thereat.

12. Forty (40) members present in person shall constitute a quorum at any general meeting of the Society, and in the event that a quorum is not present within thirty minutes after the time called for the meeting, the meeting shall stand adjourned to a time and place determined by the Chairman, and a quorum at any such adjourned meeting shall be those members who shall be present in person or by proxy at such adjourned meeting; provided that in no case can any meeting be held unless there are two members present in person.

13. Each member of the Society shall at all meetings of the Society be entitled to one vote. No member shall be entitled to vote at a meeting of the Society unless he has paid all dues or fees, if any, then payable by him.

At all meetings of the Society, every question shall be decided by a majority of the votes of the members present in person unless otherwise required by the By-laws of the Society or by law. Every question shall be decided in the first instance by a show of hands unless a poll be demanded by any member. Upon a show of hands, every member having voting rights shall have one vote and unless a poll be demanded, a declaration by the Chairman that a resolution has been carried or not carried and an entry to that effect in the minutes of the Society shall be sufficient evidence of the fact without proof of the number or proportion of votes accorded in favour of or against such resolution. The demand for a poll may be withdrawn, but if a poll be demanded and not withdrawn the question shall be decided by a majority of votes given by the members present in person and such poll shall be taken in such manner as the Chairman shall direct and the result of such poll shall be deemed the decision of the Society in general meeting upon the matter in question. In case of an equality of votes at any general meeting, whether upon a show of hands or at a poll, the Chairman shall be entitled to a casting vote.

14. No member shall be entitled to vote at any meeting unless all subscriptions presently payable by him in respect of his membership in the Society have been paid in full.

15. The affairs of the Society shall be managed by a Board of Directors, each of whom at the time of his election and throughout his term of office shall be a member of the Society. Each director shall be elected to hold office until the first annual meeting after he shall have been elected or until his successor shall have been duly elected and qualified. The whole board shall be retired at each annual meeting, but shall be eligible for re-election if otherwise qualified. The election may be by a show of hands unless a ballot be demanded by any member. The members of the Society may, be resolution passed by at least two-thirds of the votes cast at a special general meeting of which notice specifying the intention to pass such resolution has been given, remove any director before the ex-

piration of his term of office, and may, by a majority of the votes cast at that meeting, elect any person in his stead for the remainder of his term.

16. The directors of the Society may administer the affairs of the Society in all things and make or cause to be made for the Society in its name, any kind of contract which the Society may lawfully enter into and, save as hereinafter provided, generally, may exercise all such other powers, and all such other acts and things as the Society is by its constitution or otherwise authorized to exercise and do.

Without in any way derogating from the foregoing, the directors are expressly empowered, from time to time, to purchase, lease or otherwise acquire, alienate, sell, exchange or otherwise dispose of shares, stocks, rights, warrants, options and other securities, lands, buildings and/or other property, moveable or immoveable, real or personal, or any right or interest therein owned by the Society, for such consideration and upon such terms and conditions as they may deem advisable. And without limiting the generality of the foregoing, the Board of Directors in investing the Society's funds shall not be limited to investments in which trustees are, for the time being, authorized to investments by law.

17. The Board of Directors shall be comprised of seven members of the Society to be elected from among Band members presently living within the Fraser District.

18. Vacancies on the Board of Directors however caused may be filled by the Board of Directors from among the qualified members of the Society.

19. Directors' meetings may be held at such times and at such places as the directors may from time to time determine. A meeting of the directors may be convened by the president or any two directors at any time. Notice of such meeting shall be communicated to each director not less than two days (exclusive of the day on which the notice is communicated but inclusive of the day for which notice is given) before the meeting is to take place: provided that meetings of the directors may be held at any time without formal notice if all the directors are present or those absent have waived notice or have signified their consent in writing to the meeting being held in their absence. Notice of any meeting or any irregularity in any meeting or notice thereof may be waived by any director.

A majority of the directors shall form a quorum for the transaction of business.

Questions arising at any meeting of directors shall be decided by a majority of votes. In case of an equality of votes, the chairman, in addition to his original vote, shall have a second or casting vote.

20. Questions arising at any meeting of directors shall be decided by a majority of votes. In case of an equality of votes, the chairman, in addition to his original vote, shall have a second or casting vote. All votes at any such meeting shall be taken by ballot if so demanded by any director present, but if no demand be made, the vote shall be taken in the usual way by assent or dissent. A declaration by the chairman that a resolution has been carried and an entry to that effect in the minutes shall be prima facie evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against such resolution. In the absence of the president his duties may be performed by the vice-president or such other director as the board may from time to time appoint for the purpose.

21. A resolution in writing signed by all the directors personally shall be valid and effectual as if it had been passed at a meeting of directors duly called and constituted.

22. The remuneration to be paid to the directors, officers and employees of the Society shall be such amounts as the Board of Directors may from time to time determine.

23. Every director of the Society shall be deemed to have assumed office on the express understanding and agreement and condition that every director of the Society and his heirs, executors and administrators and estate and effects, respectively, shall from time to time and at all times be indemnified and saved harmless out of the funds of the Society from and against all costs, charges, and expenses whatsoever which such director sustains or incurs in or about any action, suit or proceedings which is brought, commenced or prosecuted against him for or in respect of any act, deed, matter or thing whatsoever made, done or permitted by him or any other director or directors in or about the execution of the duties of his or their office, and also from and against all other costs, charges and expenses which he sustains or incurs in or about or in relation to the affairs thereof except such costs, charges or expenses as are occasioned by his own willful neglect or default.

24. The Board of Directors may from time to time appoint such officers and agents and authorize the employment of such other persons as they deem necessary to carry out the objects of the Society and such officers, agents and employees shall have such authority and shall perform such duties as from time to time may be prescribed by the Board.

25. There shall be a president, a vice-president, a secretary and a treasurer or in lieu of a secretary and treasurer, a secretary-treasurer and such other officers as the Board of Directors may determine from time to time. One person may hold more than one office except the offices of president and vice-president. The president and vice-president shall be elected by the Board of Directors from among their number at the first meeting of the Board after the annual election of such Board of Directors, provided that in default of such election the then incumbents, being members of the Board, shall hold office until their successors are elcted. The other officers of the Society need not be members of the Board and the employment of all officers shall be settled from time to time by the Board.

26. The president shall, when present, preside at all meetings of the members of the Society and of the Board of Directors. The president shall also be charged with the general management and supervision of the affairs and operations of the Society. The president of the Society with the secretary of other officer appointed by the Board for the purpose shall sign all resolutions and membership certificates. During the absence of inability of the president, his duties and powers may be exercised by the vice-president, and if the vice-president, of such other director as the Board may from time to time appoint for the purpose, exercises any such duty or power, the absence or inability of the president shall be presumed with reference thereto.

27. The treasurer, or person performing the usual duties of a treasurer,

shall keep full and accurate accounts of all receipts, and disbursements of the Society in proper books of account and shall deposit all moneys or other valuable effects in the name and to the credit of the Society in such bank or banks as may from time to time be designated by the Board of Directors. He shall disburse the funds of the Society under the direction of the Board of Directors taking proper vouchers therefor and shall render to the board of Directors at the regular meetings thereof or whenever required of him, an account of all his transactions as treasurer, and of the financial position of the Society. He shall also perform such other duties as may from time to time be determined by the Board of Directors.

28. The secretary shall be exofficio clerk of the Board of Directors. He shall attend all meetings of the Board of Directors and record all facts and minutes of all proceedings in the books kept for that purpose. He shall give all notices required to be given to members and to directors. He shall be the custodian of the seal of the Society and of all books, papers, records, correspondence, contracts and other documents belonging to the Society which he shall deliver up only when authorized by a resolution of the Board of Directors to do so and to such person or persons as may be named in the resolution, and he shall perform such other duties as may from time to time be determined by the Board of Directors.

29. The Board of Directors may from time to time appoint a manager who may, but need not be a director of the Society, and may delegate to him full authority to manage and direct the business and affairs of the Society (except such matters and duties as by law must be transacted or performed by the Board of Directors or by the members in general meeting), and to employ and discharge agents and employees of the Society or may delegate to him any less power. Such manager shall conform to all lawful orders given to him by the Board of Directors of the Society and shall at all reasonable times give to the directors or any of them all information they may require regarding the affairs of the Society. And without limiting the generality of the foregoing, the duties of a manager shall include:

(a) The management of the day to day affairs of the Centre;

(b) The recommendation of senior staff appointments to the Board of Directors;

(c) The appointment of junior staff;

(d) The coordination of all of the activities of the Centre;

(e) The recommendation to the Board of Directors respecting the Association's programs, budgets and policy matters;

(f) The authorization of expenditures and financing arrangements encompassed within the approved annual budget in accordance with policies set by the Board;

(g) The responsibility for the preparation of the annual budget;

(h) The appointment and dismissal of persons employed by the Society;

(i) The execution of contracts not required to be under seal for and on behalf of the Association;

(j) The promotion of public relations with the Indian people; the federal, provincial and municipal governments; industry and the general public.

30. All officers, employees and agents (with the exception of the manager), shall be subject to removal from office or employment by the Board of Directors or the manager. Unless otherwise set out in a written employment contract signed by the Society, the Society may remove the officer, employee or agent:

(a) Without notice if such person is removed for cause;

(b) With two (2) weeks' notice if the person is removed without cause.

31. The manager shall be subject to removal from office or employment by the Board of Directors upon such terms and conditions as may be set out in the employment contract entered into by the Board of Directors on behalf of the Society and the manager.

32. Deeds, transfers, licenses, contracts and engagements on behalf of the Society shall be signed by either the president or vice-president and by the secretary, and the president shall affix the seal of the Society to such instruments as require the same. Contracts in the ordinary course of the Society's operations may be entered into on behalf of the Society by the president, vice-president, treasurer or by any person authorized by the Board.

The president, vice-president, the directors, secretary or treasurer, or any one of them, or any person or persons from time to time designated by the Board of Directors may transfer any and all shares, bonds, or other securities from time to time standing in the name of the Society in its individual or any other capacity or as trustee or otherwise and may accept in the name of and on behalf of the Society transfers or shares, bonds or other securities from time to time transferred to the Society, and may affix the common seal to any such transfers or acceptances of transfers, and may make, execute and deliver under the common seal any and all instruments in writing necessary or proper for such purposes, including the appointment of any attorney or attorneys to make or accept transfers of shares, bonds or other securities on the books of any company or corporation.

Notwithstanding any provisions to the contrary contained in the by-laws of the Society, the Board of Directors may at any time by resolution direct the manner in which, and the person or persons by whom, and particular instrument, contract or obligations of the Society may or shall be executed.

33. All cheques, bills of exchange, or other orders for the payment of money, noted or other evidences of indebtedness issued in the name of the Society, shall be signed by such officer or officers, agent or agents of the Society and in such manner as shall from time to time be determined by resolution of the Board of Directors and any one of such officers or agents may alone endorse notes and drafts for collection on account of the Society through its bankers, and endorse notes and cheques for deposit with the Society's bankers for the credit of the Society, or the same may be endorsed "for collection" or "for deposit" with the bankers of the Society by using the Society's rubber stamp for the purpose.

Any one of such officers or agents so appointed may arrange, settle, balance and certify all books and accounts between the Society and the Society's bankers and may receive all paid cheques and vouchers and sign all the bank's forms or settlement of balances and release or verification slips.

34. The securities of the Society shall be deposited for safekeeping with one or more bankers, trust companies or other financial institutions to be selected by the Board of Directors. Any and all securities so deposited may be withdrawn, from time to time, only upon the written order of the Society signed by such officer or officers, agent or agents of the Society and in such manner as shall, from time to time, be determined by resolution of the Board of Directors and such authority may be general or confined to specific instances. The institutions which may be so selected as custodians of the Board of Directors shall be fully protected in acting in accordance with the directions of the Board of Directors and shall in no event be liable for the due application of the securities so withdrawn from deposit or the proceeds thereof.

35. The Board of Directors may, from time to time, borrow money in any manner and without limit to amount on the credit of the Society and in such amounts as they may think proper and may cause to be signed bills, notes, contracts and other evidence of indebtedness for monies borrowed or to be borrowed, such monies to be borrowed from any person, firm, corporation or bank on such terms as the lender may be willing to advance the same, provided, however, that if the Society is required to pledge any security in any form whatsoever, and without limiting the generality of the foregoing, specifically to execute mortgages, debentures and pledges of the real and personal property and rights of the Society, the Board of Directors shall not make such pledges on behalf of the Society without the sanction of an extraordinary resolution of the Society.

36. The first auditor of the Society shall be appointed by the directors and not less than one month before the date of the first annual general meeting, and any auditor so appointed shall hold office until the first annual general meeting unless previously removed by resolution, in which case the members shall at the time when the resolution is passed appoint another auditor.

The members shall at each annual general meeting appoint an auditor or auditors to hold office until the next annual general meeting.

If an appointment of auditors is not made at an annual general meeting, or the annual general meeting is not held, then the directors may appoint an auditor of the Society for the current fiscal year, and fix the remuneration to be paid to him by the Society for his services.

The directors may fill any casual vacancy in the office of auditor but while any such vacancy continues, the surviving or continuing auditor or auditors (if any) may act.

The remuneration of the auditors of the Society shall be fixed by resolution of the members, or, if the members so resolve, by the directors, except that the remuneration of any auditors appointed before the first annual general meeting, or to fill any casual vacancy, may be fixed by the directors.

37. A director, manager, officer, or any employee of the Society and any person who is a partner of or in the employment of any of the aforesaid, shall not be capable of being appointed auditor of the Society; provided that the Society may by unanimous vote of all the members entitled to vote for the election of directors appoint an auditor, a director, manager, officer or employee of the Society or any such person as aforesaid.

38. The auditors shall make a report to the members and directors on the accounts examined by them and on every balance sheet and statement of income and expenditures laid before the Society at any annual meeting during their tenure of office, and the report shall state:

(a) Whether or not they have obtained all the information and explanations they have required, and,

(b) Whether, in their opinion, the balance sheet referred to in the report is properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs as at the date of the balance sheet and the result of its operations for the year ended on that date according to the best of their information and the explanations given to them, and as shown by the books of the Society.

Every auditor of the Society shall have a right of access at all times to all records, documents, books, accounts and vouchers of the Society, and is entitled to require from the directors and officers of the Society such information and explanation as may be necessary for the performance of the duties of auditor.

The auditors of the Society are entitled to attend any meeting of members of the Society at which any accounts that have been examined or reported on by them are to be laid before the members for the purpose of making any statement or explanation they desire with respect to the accounts.

The rights and duties of any auditor of the Society shall extend back to the date up to which the last audit of the Society's books, accounts and vouchers was made, or, where no audit has been made, to the date on which the Society was incorporated.

39. The Board of Directors may adopt a seal which shall be the common seal of the Society.

40. The By-laws of the Society shall not be altered or added to except by an extraordinary resolution of the Society.

For all purposes of the Society, "extraordinary resolution" shall mean a resolution passed by a majority of such members entitled to vote as are present in person at a general meeting of which notice specifying the intention to propose the resolution as an extraordinary resolution has been duly given, such majority being three-fourths.

41. The directors shall see that all necessary books and records of the Society as required by the By-laws of the Society, or by any applicable statute or law, are regularly and properly kept.

42. The books of account shall be kept at such place in the Province of British Columbia as the directors think fit, and shall at all times be open to inspection by the directors of the Society.

43. Unless otherwise ordered by the Board of Directors, the fiscal year of the Society shall terminate on the 30th day of May in each year.

44. The directors shall from time to time determine whether, and to what extent, and at what times and places and under what condtions or regulations.

the accounts and books of the Society, or any of them, shall be open to the inspection of members not being directors, and no member (not being a director) shall have any right of inspecting any account or book or document of the Society except as conferred by law or authorized by the directors or by resolution of the members, whether previous notice thereof has been given or not.

DATED the _____ day of _____, A.D. 1973.

NAME:	ADDRESS:	OCCUPATION:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

WITNESS: (to all of the above signatures)

NAME: _____

ADDRESS: _____

OCCUPATION: _____

PROGRAM PLANS

Through extensive consultation, a wide range of program ideas has emerged which can be summarized under the following categories:

1. Training programs
2. Social/Recreation programs
3. Service programs

Each of these categories can be broken down, and some examples only are given as follows:

1. Training programs

(a) Training for employment
- B.T.S.D.
- Employment Orientation
- Para-professional training
- Homemakers
- Day Care Workers
- Small Business Management
- Training-on-the-job

(b) Local Government
- Band Management
- Band Economic Development Committee Training
- Leadership Training

(c) Human Development
- Life Skills
- Human Relations
- Leadership
- Family and Community Life
- etc.

(d) Cultural programs
- Language training
- Research

- Indian studies (a College level program?)
- Recording and preserving cultural heritage
- Handicrafts
- Carving
- the Arts
- Stalo Centre concept
- Resource Centre and Library relating to Indian culture

(e) Information Courses
- Land Claims
- Indian Act
- D.I.A. and other government services
- Civil Rights
- etc.

(f) Cross-cultural courses

- Courses of cultural exchange, social exchange etc., with non-Indian groups including the local "white" population, U.B.C.'s International House, other minority groups, etc.

(g) Alternative Education for High School Drop-outs

(h) Training Courses sponsored by outside organizations such as B.C.A.N.S.I., Native Brotherhood, Courtworkers, B.C. Native Sports Federation, Indian Centres Association, Human Resources, D.I.A., etc.

2. Social/Recreation Programs

Programs for all age groups designed to strengthen family and community ties. Examples are: Sports tournaments, dancing events (pow-wows), card games, salmon barbecues, movies, plays, coffee houses, youth group meetings, a program for the elders, and so on.

3. Service Programs

This would include a comprehensive program in the area

of alcohol (research, education, prevention, rehabilitation), the development of curriculum materials for Coqualeetza, other cultural centres, high schools, public schools, etc. A day care centre, Economic Development materials, a "Multi-Resource Centre" as expressed by the B.C. Minister of Education, and the use of our Resource Centre and facilities for graduate university students, etc; a Drop-In Centre.

It has also been suggested that Coqualeetza offer space for the elderly, for half-way house projects, for group homes for children in care, etc.

The above comments are really a sketch of the scope of program activities suggested for Coqualeetza.

The programs would take a variety of formats, including:

- on-going day programs
- night classes
- workshops
- seminars
- etc.